

THE
NEW-YEAR'S-GIFT:

IN SIX PARTS.

CONTAINING
MEDITATIONS AND PRAYERS
FOR
EVERY DAY IN THE WEEK:

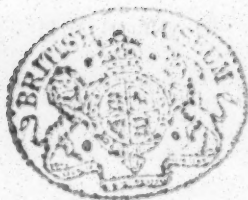
WITH
DEVOTIONS FOR THE SACRAMENT,
LENT, AND OTHER OCCASIONS.

THE FOURTH EDITION.

L O N D O N,

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1794.



P R E F A C E.

I Present you with this short Treatise; carry it in your hand as a clock which a great prince wore in a ring; it strikes every hour of the day, and agrees with reason, as true dials with the sun.

If you read with attention, you will find it great in its littleness, rich in its poverty, and large in its brevity.

If your mind be framed for the most solid entertainments of devotion, this will delight you and carry you on smoothly in a regular course, and learn you that sure, but happy skill, of working in your soul the virtues you desire.

P R E F A C E.

Upon the wings of devotion you may soar up to heaven, and fly away from the troubles and cares of this life.

May this little Manual be to the Reader of that consequence, as to increase his piety and devotion; and may he weigh what he reads with that seriousness which befits a thing in which both his happiness and duty are concerned.

I shall conclude with the words of the Royal Preacher, *Fear God and keep his commandments: For this is the whole duty of man.* Eccl. xii. 13.

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THE
NEW-YEAR'S-GIFT.

PART I.

Meditations for New-Year's-Day.

1. **O** Blessed Lord! who, as upon this day, didst receive the holy name of Jesus, being so named of the angel before thou was conceived in the womb; I give thee all possib'le thanks and praise, for making good the gracious support of this thy name, in saving thy people from their sins.

2 O blessed Jesus! since by thy imposition of this adorable name, the Holy Ghost hath made a public declaration that thou art come into the world to save sinners, save me, I beseech thee, who am the chief of sinners, and let me taste and see how gracious the Lord is, in the healing influence of this name: a name which is exalted above every name, even by God

2 *Meditations for New Year's Day. Part I.*

himself; which makes it highly reasonable, *that at the name of Jesus every knee should bow, in heaven, on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

3. In obedience to which divine decree, I prostrate myself before thee, O Lord! I worship thee, O Christ! and humbly beg thee on my knees to be my Jesus, my Saviour.

O my immaculate Lord! thou hadst no lust to mortify, no corruptions to renounce, no new nature to put on, and yet didst permit thy foreskin to be circumcised, that we might learn thereby to *put away all filthiness, and superfluity of naughtiness*; let this thy infant wound circumcise our hearts, purify our hands, and preserve our whole man blameless and undefiled: and, since *there is a fountain opened to the house of David, for sin and for uncleanness*; let the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our consciences from dead works to serve thee, the living God; that being cleansed from all *filthiness of the flesh and spirit*, we may perfect holiness in thy fear.

The Prayer.

ALmighty God ! who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man ; grant me, I beſeech thee, the true circumciſion of the ſpirit, that my heart and all my members being mortified from all worldly and carnal luſts, I may in all things obey thy bleſſed will, through the ſame thy Son, Jeſus Chriſt, our Lord. *Amen.*

Ejaculations for the Morning.

ARiſe thou that ſleepeſt, ariſe my dull and drouſy ſoul, and Chriſt will give thee light.

To thee, O Lord ! do I liſt up my eyes, my hands, my heart, from this bed where my body hath taken its nightly repoſe toward thy heaven, where my ſoul expects her eternal reſt.

My voice ſhalt thou hear betimes in the morning ; in the morning will I direct my prayer unto thee, and will look up.

I confeſs, O Lord, that I am utterly unworthy to enjoy this bleſſed light, which I have ſo much abuſed to thy great diſhonour ; much more the light of grace, by

which thou leadeſt me to that of glory; and that it were juſt with thee; for ever to deprive me of theſe happy lights, and to expoſe me to the terrors of eternal darkneſs.

A Morning Prayer.

O Moſt holy, merciful, and gracious God! in whom I live, move, and have my being; to whom I owe all the comforts of this life, and of that which is to come; from a ſenſe of theſe, and thy preſervation of me the night paſt, I deſire to praiſe thy holy name: but more eſpecially I adore and praiſe thee for thy infinite love and compaſſion to mankind, in ſending thy Son to become man, and to die for us, to ſave us from our ſad and loſt ſtate of ſin and miſery, and to offer pardon and ſalvation to us who had utterly undone ourſelves. O give me grace to accept and partake of it, upon the gracious conditions of repentance and obedience, on which it is promiſed to me by the goſpel, that I may never neglect ſo great ſalvation, nor by impenitence and continuance in ſin, make myſelf incapable of it.

But incapable I muſt be, unleſs thou, Lord! have pity upon me; for as I was conceived in ſin, and brought forth in iniquity, ſo ever ſince, as thou haſt added to

the number of my days, I have increased the number of my sins; and though I depend on thee alone, yet I have rebelled against thee, and have resisted that goodwill by which I was made, and am continually kept. I have been unthankful to my greatest benefactor, and unjust in denying that obedience which is due to thee, the God of my life, and the sovereign Lord of the world. I have broken those laws that are holy, just and good; and walked in those ways that are grievous and troublesome at present, and will certainly lead to destruction at last. O what impurity, what imperfections cleave to my best performances! And how defective and short are the holiest actions which ever I did! insomuch, that if thou art extreme to mark what is done amiss, I cannot answer thee in judgment for any one action of my whole life, but must lie down in my shame, and my confusion will cover me. Thus, O Lord! have I sinned against thee, in doing the evil I should not have done, and in not doing the good I should have done, all my days.

And what shall I say unto thee, because of these things? Tribulation and anguish, indignation and wrath, is the due portion of them who do evil; and if thou should abandon me, and cast me out of thy sight,

I must confess that thou art righteous, and that I reap but the fruit of my own ways, and suffer the deserved punishment of mine iniquity. But, O merciful God ! who art slow to anger, and of great pity, and who would have none to perish, but all to come to repentance; work in me, I beseech thee, a true and hearty repentance, such as thou hast required and wilt accept, and let the merits of thy Son render it effectual to the forgiveness of my sins : O let the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge my conscience from dead works, to serve thee, the living God, and purify my soul from all uncleanness, that I may find the power of his death in my dying to sin, and rising unto righteousness, in having my old man crucified with him, that the body of my sin may be destroyed, that henceforth I may not serve sin, but live as becomes the gospel of Christ.

Let thy grace, I beseech thee, teach and enable me to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, and let the same grace repair those decays of my nature which have been made by my sin, and make up whatever damage any others have sustained by my wickedness; and let not thy name

and honour suffer, but glorify thyself in and by me, who have been so instrumental to thy dishonour. Let an awful sense of thy holy presence be always upon my mind, and purify my most secret thoughts and actions, and do thou take possession of me, and rule in me, in such a manner, that all my affections and thoughts, words, and actions, may be sanctified by thy grace, and to the proportion of thy glory.

Bless and preserve me this day both in my soul and body, in my going out and coming in, and in all that I shall set my hands unto; keep me from all evil, but especially from sin, and quicken me by thy grace unto every good work, that so I may serve thee with a free and cheerful mind, and make it my meat and drink to do thy blessed will, and improve more and more in all those habits of virtue which are requisite to fit and prepare me for the happiness of heaven. These mercies, and whatever else thou knowest to be most convenient for me, I do humbly beg, in the name, and for the sake of Jesus Christ, our only mediator and advocate, who hath given us confidence to come unto thee in his name, and hath taught us to sum up all our prayers in his own words, saying, *Our Father, &c.*

Ejaculations at going forth.

LOrd! preserve my going out and coming in from this time forth for evermore. Give thy angels charge over me, to keep me in all my ways.

Set a watch, O Lord! before my mouth, and keep the door of my lips.

O let not my heart be inclined to any evil thing; let me not be occupied in ungodly works!

Hold thou up my going in thy paths, that my footsteps slip not.

Lead me forth in thy truth, and learn me, for thou art the God of my salvation; in thee shall be my hope all the day long.

Ejaculations for the Evening.

LET my prayer, O Lord! be set forth in thy sight as the incense, and the lifting up of my hands be as the evening sacrifice.

O give thanks unto the Lord, for he is good, and his mercy endureth for ever!

For thou, O Lord! hast granted me thy loving kindness in the day time, and therefore in the night-season I will think on thee, and make my prayer to the God of my life.

Consider and hear me, O God! hide me under the shadow of thy wings, and let my soul rest in thee.

An Evening Prayer.

ALmighty and everlasting God, I thy sinful and unworthy creature, do here most humbly present myself before thee, to confess my sins, and to beg thy pardon; to acknowledge thy mercies, and to bewail my abuses of them.

I confess, O Lord! I am defiled in my very nature, having a backwardness to all good, and a great readiness and inclination to all evil. But I have defiled myself yet much worse by my own actual sins and wicked customs. Thou hast given me a law, which is holy, just, and good; but I have broken this law from day to day, and slighted the riches of thy grace discovered in the gospel.

And now, O Lord! what can I expect, having done these things, but to be utterly abhorred and forsaken by thee? But, O thou merciful preserver of men! who givest repentance to all who ask, and invitest all to ask, by promising to give; give me, I beseech thee, a deep and hearty repentance, a sincere contrition, and a perfect hatred of all my sins, with a firm resolution not to forsake thee. And then according to thy goodness, let thine anger and thy wrath be turned away from me; look upon me in thy Son my blessed Saviour, who came into

the world to save sinners, and for the merits of his sufferings, pardon all my known sins, and cleanse me from my secrets sins.

And because I am not sufficient of myself to avoid any evil, or perform any good, be thou graciously present with me, to preserve me from the one, and assist me in the other; enable me, by thy holy spirit, to overcome every corrupt and sinful inclination, to mortify every vile lust and irregular passion, and to bring both my soul and body under the government of reason and religion. Endue me, good Lord! with a spirit of true and fervent devotion to thee my creator, with an upright and charitable heart to all my neighbours, and with a contented and humble mind in every state of life unto which thou shalt please to call me; that so I may follow the example, and come to the temper of my blessed Lord and master, as may fit me to dwell with him for ever.

And I desire to return my thankful acknowledgments for all thy mercies, both spiritual and temporal; I bless thee for my creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ. I thank thee for his manifestation in our flesh; for the testimonies he gave of his love to mankind

in the course of his life; for that astonishing grace in submitting himself to die for us; for his glorious resurrection and ascension to heaven; for his intercession for us at thy right hand, and for his sending to us the Holy Spirit, to enlighten our minds with the knowledge of thy will. I thank thee for all the helps and assistances of thy holy spirit, which thou hast already favoured me withal; that thou hast so frequently made good motions in my soul, inspired me with holy thoughts and devout affections, and inclined my will many ways to the choice of that which is good. I bless and praise thee for all the means of grace, and for the hopes of glory; and I beseech thee to give me that due sense of all thy mercies, that my heart may be unfeignedly thankful, and that I may show forth thy praise, not only with my lips, but in my life, by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days.

Take me into thy care and protection this night, keep me by thy grace from all works of darkness, and defend me by thy power from all danger; give me a quiet and comfortable repose, and when I awake in the morning, help me to employ all my renewed strength to thy honour and glory, through Jesus Christ, in whose name and words I

recommend myself, and all mankind to thy infinite mercies, saying, *Our Father, &c.*

Ejaculations going to Bed.

I Will lay me down in peace, and sleep; for thou, Lord! only makest me to dwell in safety.

Have mercy upon me this night, O blessed Jesus! who didst die and revive for us, that whether we awake or sleep, we should live together with thee.

Protect and defend me, O Lord! by thy heavenly grace, from all dangers, this night, and all the days of my life: in the hour of death, and in the day of judgment, good Lord! deliver me.

Meditations for Sunday.

COME, let us lay aside the cares of this world, and take into our minds the joys of heaven: let us empty our heads of all other thoughts, and prepare that upper room to entertain our God; retiring from the many distractions of this life, and closely collecting all the forces of our soul, so to pursue in earnest that one necessary work, the securing to ourselves the kingdom of heaven.

2. Miserable are they, O Lord! who study all things else, and never seek to taste thy

sweetness: miserable, though their skill can number the stars, and trace out the ways of the planets. To know thee, O Lord! is to be truly wise, and to contemplate thee, the highest learning.

3. Send forth thy light, O thou morning-star! and lead us to thy holy hill: send forth thy truth, O increased wisdom! and bring us to thy blessed tabernacle.

A Prayer for Sunday Morning.

O Eternal and most gracious God! I humbly beseech thee to prepare my soul to worship thee this day acceptably, with reverence and godly fear; fill me with that faith that works by love; purify my heart from all vain, or worldly, or sinful thoughts; set my affections on things above; give me grace to receive thy word, which I shall hear this day, in a honest and good heart, and to bring forth fruit with patience. Pardon all my sins, and let them not hinder the ascending of my prayers and praises unto thee, nor the descending of thy mercies and graces upon me. Let my private devotions fit and prepare me for thy public worship, that all thy ordinances may be profitable to me, that by thy grace derived from them, my whole life may be acceptable to thee, in and through my Lord and Saviour. *Amen.*

A Prayer for Sunday Noon.

O Thou God of infinite compassion! I bless and praise thy name for this happy liberty which thou vouchsafest me of making my addressees to thee in thine house of prayer. O let me never want or neglect the light of the gospel! Pardon and relieve as well my blindness as my backwardness hitherto, which hath rendered me unprofitable under it, and make me so duly sensible of my abuse or misimprovement of the tenders of grace and mercy, that I may henceforth obey all thy godly motions, till my experience of thy love fill me with joy unspeakable and full of glory. *Amen.*

A Prayer for Sunday Night.

I Praise thee, O God! I thank thee for all the means of thy grace, and the hopes of thy glory. And it is a new favour that I may thus praise and bless thee both in the assemblies of thy people, and in my own retirements: O give me a heart to delight in it! and in all other duties of a christian life; that obeying the holy gospel in all things, and being never weary of well doing, I may find thy unwearied goodness extending itself to immortal life and bliss, through Christ Jesus. Grant, O blessed Jesus! that thy

holy laws may be more deeply engraven on my heart, and that every truth I have learned this day, may be so faithfully preserved and kept in mind, as to become the rule of my life, or the ground of my hope, and a powerful motive to universal obedience to the end of my days. O that the remainder of my days may be the better for this day, and the holy rest we observe here on earth may be a beginning of that eternal rest which we wait for at thy second coming! *Amen.*

Meditations for Monday.

1. **H**APPY are they, O glorious Lord! who every where adore thy majesty, and live on earth as in the sight of the king of heaven, and every moment have God in their thoughts.

2. The all-seeing eye of God looks down to this lower world, and beholds all the ways of the children of men: If we go out, he marks our steps; and when we retire, our closet excludes not him.

3. While we are alone, he minds our designs, and the ends we aim at in all our studies: when we converse with others, he

observes our deportment, and the good we do them or ourselves.

4. All the day long he considers how we spend our time ; and the darkeſt night conceals not our works from him : if we deceive our neighbour, he ſees the fraud, and hears the leaſt whiſper of a ſlandering tongue.

A Prayer for Monday Morning.

A Almighty God ! who of thy goodneſs haſt preſerved me from the perils of the night paſt, and ſafely brought me to the beginning of this day, preſerve me in the ſame, I moſt humbly beſeech thee, from all ſin and danger ; poſſeſs my mind with a continual ſenſe of thy preſence, and ſo direct, ſanctify, and govern both ſoul and body, in the ways of thy laws, and in the works of thy commandments, that through thy moſt gracious protection I may be preſerved from all evil both this day and for ever through Jeſus Chriſt, our Lord. *Amen.*

A Prayer for Monday Noon.

O Holy Lord ! who requireſt truth in the inward parts, keep me from relapſing into thoſe ſins I have repented of, and from

continuing in ~~sin~~ without repentance. O suffer me not to speak peace to myself, when there is no peace; but grant I may always judge of myself as thou judgest of me, that I may never be at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy kingdom, through Jesus Christ. *Amen.*

A Prayer for Monday Night.

O Most gracious God! who dwellest in that light unto which no mortal eye can approach! by whose providence both the day and the night were created and governed, and who hast made the outgoings of the morning and evening to praise thee; look down in mercy upon thine unworthy creature, here prostrate before thee; pardon all my sins, and let the light of thy countenance so shine upon me, that neither the prince of darkness may have any power over me, nor the works of darkness overwhelm me; but that by thy mighty protection I may be defended both in body and soul from all perils and dangers of this night, and for evermore, through Jesus Christ, my Saviour and Redeemer. *Amen.*

Meditations for Tuesday.

1. **L**ORD! how secure and quiet do they live whom thy grace continually preserves and protects; the day goes smoothly over their heads, and silent as the shadow of a dial; the spirits of their fancy run calm and even, and ebb and flow in obedience to reason; all their delight is to think of heaven, and meditate on the joys they shall one day possess.

2. Till some unruly passion presses to come in, and by its fauning outside gains admittance, it promises at first all joy and happiness, but soon discovers its pernicious intent; soon it grows bold to undermine their repose, and open a door to all their enemies.

3. So, at a little breach in the walls of a city, a whole army pours in its numerous body, enslaving all who submit to their violence, and destroying all who make head to resist; and such, alas! is their confusion, who once have yielded to the first assault of any passion; immediately a throng of tumultuous spirits croud into their heads, and utterly consume the little remainder of their peace.

A Prayer for Tuesday Morning.

O Lord ! I see and bewail the corruption of my own nature, my aversion to good and inclination to evil : O do thou mortify my lusts ! and quicken those seeds of virtue which thy holy spirit hath planted in me. Create in me a thankful heart ; make me truly sensible of my obligations to thee, and let me express my thankfulness to thee, by an entire obedience to all thy holy laws ; enable me to resign myself up wholly to thy disposal, and to serve thee with all the powers of my body and soul, which is my reasonable service, and which do thou accept for the sake of Jesus Christ, my Saviour. *Amen.*

A Prayer for Tuesday Noon.

O Almighty and everlasting God ! vouchsafe, I beseech thee, to direct, sanctify, and govern both my heart and body in the ways of thy laws, and in the works of thy commandments ; that through thy most mighty protection, both here and ever, I may be preserved in body and soul through our Lord and Saviour Jesus Christ. *Amen.*

A Prayer for Tuesday Night.

MOST mighty God ! I beseech thee, give thy angels charge over me, to

keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling. Grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. Make me always mindful of my latter end, that when I die, I may die unto the Lord, and my soul may rest in hope. *Amen.*

Meditations for Wednesday.

1. **O** The distraction of a life led by humour, and the miserable thralldom of being subject to our passions! How often do they engage us to contend with others, and imbitter our days with strife and envy! How often do they quarrel even among themselves, and raise a war in our own boloms!

2. If they by chance agree in one desire, they many times vex us by their being disappointed; if they sometimes succeed, they seldom produce the expected content; if they delight our corrupted taste, and we greedily swallow their unwholesome sweetness, then it is, alas! they most of all undo us, by feeding the humour of our fatal disease.

3. Vain are the best, and short are the enjoyments of this world, which, after

little flattery, betray us into ruin. Save us, O Lord! or else we perish; awake, and with thy speedy mercy rescue thy servants; send down thy powerful grace, to fortify us against all the furious assaults of passion and temptation; let reason and faith and thy love be more and more enforced and strengthened in us.

A Prayer for Wednesday Morning.

ALMIGHTY God! who alone can order the unruly wills and affections of sinful men, grant that I may love the thing which thou command, and desire that which thou dost promise; that so among the sundry and manifold changes of the world my heart may surely there be fixed, where true joys are only to be found, through Jesus Christ, our Lord. *Amen.*

A Prayer for Wednesday Noon.

DELIVER me, O Lord! from the occasion of sin: succeed my watchfulness, and lead me not into temptation: perfect the work thou hast begun, and cherish the good purposes thou hast wrought in me, that they may become rooted habits of virtue; and make, I pray thee, even my passions servants to thy grace: change my rude

anger into a severity against myself, and a prudent zeal against the sins of others : convert my fear into a timorousness to offend, and an awful reverence of thy sacred name. *Amen.*

A Prayer for Wednesday Night.

O Most gracious God ! I bless and praise thy name for all thy mercies which thou continually heapest upon me, particularly for those which I have this day received from thee. Pardon, I beseech thee, all the sins and negligences of which I have been at any time guilty, and let them not hinder the continuance of thy mercy and favour toward me, on which all the comforts of my life depend : I commend myself to thy gracious protection and blessing this night and ever, beseeching thee to save and defend me sleeping and waking ; that, resting in thy peace, living in thy fear, and dying in thy favour, I may be raised by thy power unto everlasting life, through Jesus Christ, our Saviour. *Amen.*

Meditations for Thursday.

1. **D**ELIVER us, O Lord ! from asking of thee what we cannot receive

without danger to ourselves, and from receiving what we cannot use without offending others, and ruining our own souls.

2. Deliver us from presuming so on thy bounty, that we omit to perform our own duty; still to our devotions let us join our best endeavours, and readily comply with the motions of thy spirit.

3. If we desire of thee to relieve our necessities, let us faithfully begin to labour with our hands, and not expect a blessing from the clouds, on the idle follies of an undisciplined life. If we beg grace for victory over our passions, let us constantly strive to resist their assaults, and use the proper weapon against every sin.

A Prayer for Thursday Morning.

O Holy Jesus! thou art the sun of righteousness, by whose rising upon the earth, the people who walked in darkness have seen a great light, and upon them who dwell in the land of the shadow of death hath the light shined; Lord! grant that in thy light I may see light; let the light of thy grace prepare mine eyes to behold the illustrious splendor of thy glory; let me have no longer fellowship with the unfruitful works of dark-

ness, but rather reprove them, by walking as a child of the light and of the day. Let the light of thy truth direct me to, and the light of thy grace support me in, the way to light and life everlasting. *Amen.*

A Prayer for Thursday Noon.

O Most blessed God! as thou hast preserved me hitherto this day, so bless me, I beseech thee, the remaining part of it; that endeavouring sincerely in all my designs, words, desires, and actions, to approve myself to thee, as thy good and faithful servant, I may with a good conscience present myself before thee in the conclusion of it; and with the greater confidence of thy gracious acceptance renew my praises, and commend myself to thy blessing, and hope for thy continued protection through Jesus Christ, to whom be glory for ever. *Amen.*

A Prayer for Thursday Night.

ALMIGHTY God and most merciful Father! to whose power and goodness I owe my being, and all the blessings that I enjoy; accept, I beseech thee, my thanks and praises for all the mercies thou hast this day vouchsafed to me: pardon all my sins, which make me unworthy of thy mercies, and teach me so to use the blessings thou

givest me here, that I may at last be fit for those which are at thy right hand for evermore. *Amen.*

Meditations for Friday.

1. **O** Thou our gracious and indulgent Father! who freely pardonest all who truly repent, who givest repentance to all who ask, and invitest all to ask by promising to give, make us seriously search into our own breasts, and heartily lament our many failings; make us search diligently for our bosom sins, and strive to cast them out by prayer and fasting.

2. All we can offer thy offended majesty to pacify the justice of thy wrath, is only a humble eye bathed in tears, and a penitent heart broken with contrition; only a firm resolve to change our lives; and even all this we must beg of thee.

3. Preserve us, O Lord! by thy powerful grace, that no temptation surprise or overcome us; reclaim our wandering fancies, and guide and fix them to attend thy service.

A Prayer for Friday Morning.

O Most blessed God ! I adore and humbly worship thee, I acknowledge my dependence on thee; in thee I live and move, and to thy bounty I owe all the good things I enjoy; I thank thee for preserving me this night, and for raising me up to the light of another day; keep me in the same from all sin and danger, and so direct me in thy ways, that thy word being my rule, thy grace my guide and assistance, thy goodness my pattern and example, thy joys may be my everlasting recompence and reward, through the merits of Jesus Christ, my Saviour. *Amen.*

A Prayer for Friday Noon.

O Eternal God ! the giver of all good things, give unto thy servant so fervently to desire, rightly to understand, and constantly to persevere in the practice of all thy evangelical precepts, that no temptation of this world, nor all the powers of hell may be able to withdraw my heart from thee, or my actions from the rule of righteousness; but let thy testimonies be ever both my counsel and comfort in my pilgrimage upon earth; that in the end I may safely arrive at thy kingdom in heaven, to ascribe for ever,
Glory be to the Father, &c.

A Prayer for Friday Night.

I Praise and adore thee, O merciful Lord! that by thy providence I have been preserved this day past, and am here prostrate again before thee; not only in health and safety of the body, but integrity of heart, I hope, and with a sincere purpose, to continue always thy faithful servant.

Pardon, O merciful Father! whatsoever I have done or omitted this day, contrary to my resolutions and obligations; and grant that the sense of my past miscarriages may render me more careful and vigilant for the time to come. Let thy blessed spirit be always present with my mind, to recollect my distractions, and awaken my considerations, and warn me of my dangers, that I may never be surprised by any temptation to sin, but continue stedfast in my duty; and make it my constant care to approve myself to thee in well-doing; that so living in thy fear, I may die in thy favour, and rest in thy peace, and reign with thee in thy glory, through the merits of Jesus Christ, our Saviour. *Amen.*

Meditations for Saturday.

1. **T**EACH me, O Lord! that safe and easy method of censuring myself, to

be acquitted by thee ; every night let me sit as an impartial judge, and strictly examine every thought, word, and action of the day past ; imploring the pardon of what I have done amiss, and the assistance of thy grace for the time to come : if I perhaps find some little thing well done, when weighed with the allowance indulged our frailty, let me return all the glory to thee my God, and beg thy grace to continue and improve it.

2. It is thy hand that sows the seed, and thy blessing alone that gives the increase ; thus let me once a day, at least, look home, and seriously inquire into the state of my soul : whatever my weakness or malice may have done, let me speedily undo by a hearty contrition.

3. Let not the sun go down upon my wrath, nor on any other unrepented sin : let me every day write at the foot of my account reconciled to my God, and in charity with all the world ; that going to bed with a quiet conscience, I may sleep in peace and hope.

A Prayer for Saturday Morning.

O Thou ever blessed Lord ! who fillest heaven and earth with thy presence,

and art always listening to the supplications of a world of creatures that hang upon thee; open, I beseech thee, thine ears of mercy to me thy unworthy creature, and accept my praise and thanksgiving for the mercies both spiritual and temporal which thou continually heapest upon me. I praise thee, I bless thee, I give thanks to thee for thy son Jesus Christ manifested in the flesh to destroy the works of the devil. I thank thee for all that he hath done and suffered, and is still doing at thy right hand in order to our salvation. I thank thee for protecting me the night past from all perils ghostly and bodily, and for raising me up to see the light of another day: whereas thou mightest justly have suffered me to sleep in death, by reason of those manifold and heinous sins wherewith I have from time to time offended thy divine majesty.

I have sinned, and what shall I say unto thee, O thou preserver of men? I have left undone those things which I ought to have done, and I have done those things which I ought not to have done, and there is no health in me; but thou, O Lord, have mercy upon me a miserable offender! O thou, who desirest not the death of a sinner, but rather that he would turn from his wickedness and live, have mercy upon me, spare

me, and restore me, who do here in all humility confess my faults, and desire to be penitent for them.

Have regard to thy blessed Son, who is our advocate with thee, O Father! and the propitiation for our sins; for his sake mercifully grant unto me true repentance, and thy holy spirit, which may teach and enable me to please thee hereafter in all things, to deny all ungodliness and worldly lusts, and to live godly, righteously, and soberly, in this present world. Keep me this day in thy fear, and under thy gracious protection; and grant that I fall into no sin, nor run into any kind of danger, but that all my doings being ordered by thy governance, I may keep a conscience void of offence toward thee, and toward all men; that so at last I may come to thine eternal joy, through Jesus Christ, our Lord, in whose name I recommend myself and all mankind to thine infinite mercy, saying, as he hath taught me, *Our Father, &c.*

A Prayer for Saturday Noon.

O God! who knowest the frailties and infirmities of my nature, and in the midst of how many dangers I live, being continually subject to the deceits of the world, the flesh, and the devil; vouchsafe me the assist-

ance of thy all powerful grace, and enable me to resist and overcome all temptations to sin. From the snares of the world, the corruptions of my nature, the arts and designs of the devil, from the mischief of evil counsel, the infections of bad example, a great danger, and an invincible temptation, *Good Lord deliver me.*

Let every mercy have its due effect upon me, every opportunity of repentance make me better, and if a temptation prove too hard for me, let me not sleep with an unrepented sin in my bosom, but give me a penitent heart, a watchful and upright conscience; let thy goodness and beneficence be my pattern, and make me useful, in the station thou hast placed me in; give me a heart, and give me wisdom and ability to do good; and let such a temper and disposition of soul as delights in the good of others, recommend me to that charity that is pleased with sacrifices of welldoing.

O good God! to whom every thing is possible, sanctify my corrupt nature, and let thy gracious aids supply all my defects, and so help my infirmities, that I may live in thy love and fear, die in thy favour, and be received with thy faithful servants to the joy of thy kingdom. *Amen.*

A Prayer for Saturday Night.

O Most glorious God! the fountain of all goodness and all grace, from whom angels and men, and all creatures, have received all the good that is in them, all they have, and all they can do, is entirely owing to thee; I acknowledge the infinite obligation, thou hast laid upon me to love and serve thee, but with shame and sorrow must confess, that I have not loved nor served thee as I ought; nay, I have dishonoured thee, and offended thee, as I ought not; doing what thou hast forbidden, and not doing what thou hast commanded. In my thoughts, in my words, in my actions, by all the senses of my body, and all the powers of my soul, I have broken thy righteous laws, by numberless transgressions; and, to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own promises and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilt.

And now, O Lord! what shall I do, or whither shall I fly? How can I hope for mercy, who have deserved the rigours of thy justice? But since it is thy will that I should repent and live, look down, O Lord!

in mercy upon me, who am unfit and unworthy to look up unto thee, and give me that godly sorrow which worketh repentance ; forgive and put away all my sins and offences. Receive me, O merciful Father ! and be reconciled unto me in the mercies and merits of thy dear Son ; for his sake restore me again to thy grace and favour, and establish me with thy free spirit.

And let, I beseech thee, thy good spirit help my infirmities, and teach me so to pray unto thee, as to labour and run, that I may obtain ; let it never leave me nor forsake me, but be a living principle of virtue in my soul, and bring forth the fruit of universal holiness in my life and conversation. Let my mind be ever possessed with a powerful sense of thee, an ardent love to thee, and an holy care to please and obey thee in all things. Let the very same mind and spirit be in me which was in Christ Jesus our Lord ; the spirit of wisdom and understanding, and the fear of thee ; the spirit of meekness, humility, purity, and charity ; that I may do thy will with such cheerfulness, zeal, constancy, patience, and perseverance as he did.

And that my ingratitude for thy former blessings may not make me unworthy of the future, I desire humbly to offer up my evening sacrifice of praise and thanksgiving, for

all thy goodnes and lovingkindnes multiplied and continued upon me and all mankind. That thou hast been pleased to create us men after thy own image, the most excellent of all the visible works of thy hands; and, when by our own sin and fall, we had made ourselves worse than the vilest of all thy creatures, thou wert yet pleased to find out a means of redemption and reconciliation, by the death and satisfaction of thy only Son. And hast farther vouchsafed, in some measure, to shed abroad in our hearts the good gifts and graces of thy holy spirit; to excite, enable and encourage us in the performance of our duty here, and to seal to us the good hope of eternal happiness with thee hereafter. For these and all other thy blessings, appertaining both to this life and that which is to come, I thankfully return my heart and soul in a most grateful acknowledgement of thy infinite bounty, and my own unworthiness, with the tribute of all possible love, honour, and praise; beseeching thee, to the great number of thy unspeakable blessings, to add yet this one more, even a heart to improve them to thy glory and my own salvation. In these holy thoughts and desires, I recommend myself to thy gracious protection this night; O let me find them so fresh and lively in my soul, when I awake

in the morning, as to dispose and fit me for the duties and worship of thy service. And the same mercies which I beg for myself, I desire for the rest of mankind, that they may know thee, and acknowledge thee, and walk in the way that leads to everlasting life, through Jesus Christ, our Saviour. *Amen.*

A Prayer to be used by a little Child.

O Lord! my most loving saviour and merciful redeemer, who commandest that little children should come unto thee, and didst take them up in thine arms, lay thy hands upon, and bless them: look graciously upon me, who am one of thy children devoted to thy service. Have compassion on the weakness of my tender years, and keep me from all evil and danger both in body and soul. Make me always mindful of my creator in the days of my youth, and of that baptismal vow that was made in my name, that *I should forsake the devil and all his works, the pomps and vanities of this wicked world; and all the sinful lusts of the flesh.* Make me dutiful to my parents, loving to my relations, obedient to my governors and instructors, and courteous and humble to all: that as I grow in years, I may grow in grace and wisdom, and be in

favour with God and man. Guide and sanctify me by thy holy spirit, that the longer I live, the better I may be, to the comfort of my parents, the honour and glory of thee, my God, and my own happiness both here and hereafter: and this I beg for the sake of Jesus Christ. *Amen. Our Father, &c.*

A Grace before Meat.

BLESS, O Lord! unto us, the use of these thy creatures; make us to receive them soberly and thankfully, and in the strength of them to serve thee faithfully, through Jesus Christ. *Amen.*

A Grace after Meat.

O God! who has created us by thy power, preserved us by thy providence, and at this time fed us with thy good creatures, thy holy name be blessed and praised now and evermore. *Amen.*

*A short Preparation for the Lord's Supper;
with proper Devotions before, at, and after
receiving that Holy Sacrament.*

A Preparation to Examination.

O Lord! I do not presume to come to that great feast of thy body and blood,

upon the least opinion of my own worthiness; for when I reflect on my sinful life, I am even afraid to come, least I should eat and drink my own damnation. But, when I consider thy infinite mercies to mankind, and thy own words calling all men without exception, and knowing that thy crucified body is not only food to nourish, but physic to cure, I beg leave, who am but dust and ashes, to come to thy holy table, and with my weak faith to feed upon some crumbs of the bread of life.

I confess, O Lord! I have no wedding-garments on me, but I come to seek them at thy cross; from thy bitter sorrows to derive into my soul a godly sorrow, working repentance to salvation; from thy broken body, a broken heart; from thy warm blood flowing from thy wounded side, zeal and fervency; that I may admire, love, and serve thee, my God, as I ought to do.

Thou knowest, O Lord! what a partial examiner flesh and blood will be unto itself; unless thou guide and direct me by thy holy spirit; strengthen therefore my weak memory, that I may call to mind, and heartily bewail all the evil acts I have done, and the good ones I have omitted. Make my conscience freely to accuse, to judge and condemn myself for every sin I shall find myself

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guilty of; and if after my examination, any of my sins shall remain undiscovered to me, Lord! pardon them in that heap of sin which I bring unto thy cross to be forgiven.
Amen.

A Prayer before Examination.

O Most great and glorious God! the searcher of hearts, and trier of the reins, who art every where present, and from whom no darkness can hide us; thou who compassest my path and my lying down, and art acquainted with all my ways; there is not a word in my tongue, nor a thought in my heart, but thou, O God! knowest it altogether. Thou knowest that my heart is deceitful above all things, and desperately wicked; so that I cannot without thy assistance find it out, nor understand the errors of my ways. Help me therefore, O my God! help me, I beseech thee, to know myself, and the true frame and temper of my soul; show thou me wherein I have offended thee in thought, word, or deed; give me a true and penitent sense of all my sins; let not my ignorance blind me, nor my corrupt heart deceive me, nor the common practise of the world delude me into a false opinion of myself; but enable me, I humbly beseech thee, to find out all

my sins, together with all the aggravations of my guilt; make me truly vile in my own eyes, and heartily sorry for all my misdoings; enable me to hate and forsake every evil way, and to turn unto thee by an unfeigned repentance, and a sincere and hearty obedience to all thy holy laws, that I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ, my Lord and Saviour. *Amen.*

Heads of Examination.

O My soul! now in the presence of the Almighty, use thy utmost diligence to search and examine thy own conscience, how thou hast managed thy whole life, which God gave thee to employ in his service.

Hast thou endeavoured faithfully to live according to thy baptismal vow? Hast thou renounced the devil and all his works, the pomps and vanities of this wicked world, with all the covetous desires of the same, and all the sinful lusts of the flesh, so as not to follow nor be led by them?

Hast thou believed all the articles of the Christian faith?

Hast thou kept God's holy will and commandments, and walked in the same all the days of thy life?

More particularly as to thy Duty toward God.

Hast thou believed in him who is truth itself, and feared in all things to offend his divine Majesty?

Hast thou loved him, who is perfect love and goodness, above all things, with all thy heart, and mind, and soul, and strength?

Hast thou worshipped him acceptably, as he hath required, in spirit and in truth?

Hast thou given thanks unto him for his manifold mercies and benefits, and improved them to his glory?

Hast thou put thy whole trust and confidence at all times in him, and called upon him by prayer and supplication in all thy wants and necessities.

Hast thou honoured his holy name and his word, and whatever hath any relation to him? And hast thou served him truly, not only on the days which are set apart for his solemn worship, but all the days of thy life?

As to thy duty toward thy Neighbour.

Hast thou loved thy neighbour as thyself, and done unto all and every man as thou wouldst they should do unto thee in the like state and condition of life?

Hast thou, as a dutiful child, loved, honoured, and succoured, upon occasion, so

far as thou wert able, thy natural parents, father and mother?

Hast thou, as a good and loyal subject, honoured and obeyed the king, and all who are put in authority under him?

Hast thou respectfully submitted thyself to all thy governors, teachers, spiritual pastors, and masters, and ordered thyself lowly and reverently toward all thy betters?

Hast thou hurt or injured any body by word or deed, or been true and just in all thy dealings?

Dost thou bear any malice, hatred, or revenge in thy heart, which is as murder in the sight of God?

Hast thou kept thy hands from picking and stealing, pilfering or purloining, which usually lead on to greater wickedness?

Hast thou refrained thy tongue, that unruly member, from evilspeaking, lying and flandering, which are vices so common in the world?

Hast thou fallen among vicious company, which, alas! too often engages into folly; and did the danger increase thy care, and the sin of others breed virtue in thee?

Hast thou taken notice of any good example, which thy gracious God presents to excite thee! and didst thou immediately resolve in thy heart to follow and imitate it?

As to thy duty toward thyself.

Hast thou preserved thy body in temperance, soberness, and chastity, undefiled with fleshly lusts; such as gluttony, drunkenness, fornication, and adultery?

Hast thou not sometimes coveted or desired other men's goods; or hath not the greatness of another molested thy peace, and his prosperous condition made thee repine?

Hast thou laboured truly, with contentment and diligence, to get thy own living; and to do thy duty in that state of life, unto which it hath pleased God to call thee?

Hast thou tempted others to sin, by connivance, encouragement, command, or persuasion, and so increased thy own guilt, by furthering the damnation of thy brother?

A Prayer after Examination.

O Thou most dreadful majesty of heaven and earth, who perfectly hatest all iniquity, and wilt not be reconciled to any impenitent sinner, how shall I, a miserable polluted wretch, dare to look up unto thee, or take thy holy name into my defiled mouth?

I confess, O Lord! I am a most grievous sinner, and do altogether deserve thy wrath

and indignation. How many and great are the sins which thou hast now enabled me to discover in myself; sins against thee, my gracious God, against my neighbour, and against myself, the least of which is enough to condemn me to endless misery! And whither then would not such a multitude of transgressions sink me, if thy mercies were not infinite, and thy patience truly wonderful? Yet, alas! how few are these, in comparison of those which I cannot call to mind, but are, nevertheless, naked and open to thy all-seeing eye. My sins, O God! are many and great, most of them often repeated, and become customary and habitual: yea, O Lord! with shame and sorrow I confess, I have slighted and neglected the means of grace, and by that very patience and forbearance which should have led me to repentance, I have encouraged myself to sin more freely: nay, after the most solemn vows and engagements, I have treacherously revolted from thee, and set at naught all thy goodness to me.

And now, O my God! what can I say? I have nothing to plead in my own excuse, I have nothing to fly unto, but that mercy which I have so long abused: my conscience condemns me, my sins cry aloud against me! so that unless thou wilt be pleased to

listen to the interceding blood of thy Son, I am undone for ever by my own foolish choice. Wherefore, for Jesus Christ his sake, have mercy upon me, heal my soul, for I have sinned against thee ; be merciful to my sins, for they are great. Thou hast promised to receive returning sinners, to blot out their iniquities, and to heal their backslidings ; I desire, O Lord ! to return unto thee : I hate and renounce all my sins, and do here abhor myself in dust and ashes before thee : O hide not thy face away from me, but humble my soul yet more for my unworthiness ; break my heart into true contrition, that it may be an acceptable sacrifice unto thee.

Cleanse and purify my soul in the blood of Jesus, that fountain which thou hast opened for sin and uncleanness ; deliver me from the power of sin and slavery of my lusts. O let thy holy spirit take possession of my soul, and so rule and reign in me, that I may be no more governed by my own corrupt will, nor deceived by my own false heart, nor be overcome by my own unbri-dled passions : work in me a perfect hatred of all that thou hatest, and a true love of all that thou lovest ; strengthen me by thy grace to resist and overcome all temptations and to persevere and grow in faith and love

and all goodness, to deny all ungodliness and worldly lust, and to live righteously, soberly, and godly, in this present world; patiently and comfortably looking for that blessed hope, and the graciously appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify of himself a peculiar people, zealous unto good works. In his blessed name and most prevailing words, I here recommend unto thee all the desires and needs of my soul, and of thy whole church. *Our Father, &c.*

Meditations on the holy Sacrament.

1. *COME unto me all ye who are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.*

2. Does my Saviour invite me, and shall I go? Shall a sinner dare to sit down at his table? Does he invite, and shall I not go? Shall a wretch presume to refuse his call? Rise then, my soul, and take thy swiftest wings, and fly to the participation

of this great mystery : a feast of holy bread and holy wine, in representation of thy most sacred body broken, and blood shed for us, where thou, dearest Jesus ! dost freely give thyself to the meanest guest ; a feast of peace and love, and incomparable sweetness, to which thou hast thus kindly called us.

3. *Come to me, ye who labour for holiness and are oppressed under the weight of your sins? ye who hunger after heaven, and thirst to drink of the fountain of bliss? come to me, and I will refresh you with the wine of gladness and the bread of life.*

4. But stay, am I dressed like a friend of the bridegroom, that I may safely come to this marriage supper? Have I considered how chaste these eyes should be, which go to behold the God of purity? Have I considered how clean that mouth should be which presumes to eat the bread of heaven? But, most of all, have I considered how all-celestial that soul should be which aspires to a union with the body of Christ.

5. Look, my heart, look well into thyself, strictly search every corner of thy breast. Alas ! how poor, and dull, and empty are we ; how infinitely unworthy to divine a sacrament ; yet are we called by him who can command, by him who sees

and pities our miseries; he bids us come, he surely will receive us, and with his bounteous fulness supply our defects.

6. Go then, my soul, to that sacred table, and take thy part of that delicious banquet; go all inflamed with love, and joy, and hope, and quench thy holy thirst with that spring of life. When thou hast tasted his everlasting sweetness, and feelest his heavenly streams flow gently on thee, let them sink deep to the root of thy heart, and turn thy barren heath into a fruitful land; fruitful in holy thoughts and pious words; fruitful in good, and just, and charitable deeds; fruitful to thyself in thine own improvement; fruitful to others in thy good example. Praise the Lord, O my soul! and all that is within me praise his holy name, who saveth thy life from destruction, and feedeth thee with the bread of heaven.

P R A Y E R S.

LET the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer!

It is but too apparent, blessed Lord! how apt we are to forget thy dear love to us, and

thy bitter sufferings for us; our continual transgressions publish it, and our present stupidity and indevotion do plainly declare it. Praised therefore be thy goodness for these lively emblems of thy most meritorious cross and passion. O that I could behold them with the same affections with which I should have been moved had I been a spectator of thy crucifixion! O that the characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out. May I now most affectionately call to mind the humility of thine incarnation, the merit of thy death, the power of thy resurrection, and the glories of thy ascension.

O how much do we owe thee, most blessed Redeemer! How great is the price which thou hast paid for the ransom of us miserable sinners! What shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me? Alas! I have no return to make but a poor worthless heart; and this is yet a further instance of thy goodness, that thou expectest no other testimony of gratitude, but myself and my sincere affections.

Most gracious God! who of thy great goodness hast ordained this holy sacrament for a continual remembrance of that ever

prevailing sacrifice which thou in thy infinite wisdom and love hast appointed, and accepted upon the cross for us miserable sinners, make us truly sensible of all our sins against thee, and of the great love of thy Son in suffering for us, and accept us in him to the praise and glory of thy grace.

O thou who lookest down from heaven, who fashionest the hearts of men, and considerest all their works, enlighten, enliven, and convince us; affect, assist, and prosper us; own, accept, and bless us; call in and restrain the looseness and wanderings of our thoughts; fix, unite, and fill our hearts with an awe, a dread and reverence of thee, with thoughts and apprehensions, affections and meditations suitable to the work we are now to engage in; that we may attend upon thee without distraction, and improve this opportunity sincerely, and uprightly, with our whole soul, and heart, and strength to thy glory, and our great advantage here, and in the day when thou shalt judge the secrets of mens hearts by Jesus Christ.

O blessed Jesus! I am not worthy to come near so great a mystery, but thou canst make me worthy; and though I am a sinner, I come to offer the sacrifice thou hast com-

manded. O pardon my offences, and receive me graciously for thy mercy's sake !

I lament, O my God ! my detestable iniquities, for having so long, so often, and so obstinately offended thee ; O most merciful Lord ! pardon me for Jesus Christ his sake ; O hear his dying groans, regard his agony and bloody sweat, by his cross and passion let my sins be blotted out. I desire now to renew my covenant with thee, and to seal it with this sacrament. Lord, put thy laws into my mind, and write them on my heart, and for the passion of thy dear Son, which I now commemorate, be merciful to my unrighteousness ; my sins and my iniquities do thou remember no more, but be thou my God, and I will be thy servant.

Seeing the Table and the Elements thereon.

Thou, O my God ! hast prepared a table for me ; whosoever eateth thereof, shall never hunger, or drinketh shall never thirst.

Alas ! how poor, dull, and empty am I, O Lord ! how infinitely unworthy so divine a sacrament ! But, in obedience to thy command, I now present myself before thee ; and, in a due acknowledgment of thy faithfulness, I come to partake of thy blessings.

When the Minister says, Draw near with faith and take this holy sacrament, lift up your heart to God, and say,

O Lord ! I am not worthy, by reason of my manifold sins, to appear before thee ; but seeing it hath pleased thee in mercy to call me, behold, in humility and obedience, I come to thy table ; I come to testify my sense of thy love, O heavenly Father ! in so loving the world, as to give thy only Son to die for lost mankind.

When the Minister begins to read the Words of Christ's Institution.

I adore thee, O blessed Jesus ! for instituting this holy sacrament ; O let thy divinity thus stamped upon it, strike into my soul a holy awe in approaching it : O create in me such heavenly dispositions as may make me meet to partake of so heavenly an institution ; and for thy mercy's sake pardon all my forgetfulness of thee, and ingratitude to thee ; and create in me such a thankful and lively remembrance of thy dying love, as may excite me to give up myself entirely to thee, as thou didst give up thyself on the cross for me.

When the Minister breaketh the Bread.

O crucified Jesus! who at thy last supper didst ordain this holy sacrament for the continual remembrance of the sacrifice of thy death, and of the benefits we receive thereby; let the propitiatory sacrifice of thy death, which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance. O do thou fix in me such a remembrance of thee, as is suitable to the infinite love I am to remember, and work in me all those heavenly affections, which become the remembrance of thee, my crucified Saviour, and which may render me acceptable unto thee.

Add the following, as time will permit.

I believe, O eternal Son of God! that thou didst take our nature into a personal union with thyself; that thy soul was made an offering for sin, and that offering was accepted by the Father; that thy sacrifice made a full propitiation, and therefore we are permitted to eat of it; and seeing the body and blood of my crucified Saviour, I cannot question the love of the Father to mankind.

I come, O blessed Saviour! now to take and eat thy body which was broken for me; I come joyfully to drink of that cup which is the New Testament in thy blood, which blood thou hast shed for the remission of the sins of many, and invited all believing souls to partake thereof.

O merciful Jesu! create in me a mighty hunger after this bread of life, this bread which came down from heaven; and let this immortal food instil into my weak and languishing soul new supplies of grace, new life, new love, new vigour, and new resolutions, that I may never more faint, or droop, or tire in my duty.

Pardon me, O blessed Jesus! and every one here present, who prepareth his heart to seek thee, though we be not cleansed according to the purification of the sanctuary: let inward and spiritual grace accompany the outward and visible signs, that the holy elements may be bread of life, and wine of consolation to all our souls, and by the strength and comfort we receive at this heavenly feast, let us be more enabled to run the ways of thy commandments. O let us find that thou hast wrought all our works in us and for us! and then not unto us, but unto thy name shall be the glory.

Here the devout Communicant may dedicate himself to God, as followeth.

O My God ! I am here prostrate before thee, and I hope with a true, loyal, and sincere heart, to offer up my soul and body to thee, and vow an everlasting obedience to thy blessed will ; for Jesus' sake refuse not this poor oblation, which though it be infinitely unworthy of thine acceptance, is the best thing I am able to present unto thee ; it is all I have to give, and all that thou requirest. To thee, O glorious Trinity, Father, Son, and Holy Ghost, I do from henceforth eternally devote myself and all my faculties ; and here at the table of my blessed Saviour, and upon these sacred memorials of his wounds and blood, I utterly abjure all known and wilful sins and rebellions, and particularly all such as have been heretofore most dear to me, faithfully promising by thy gracious assistance from henceforth to observe thy laws without any reserve or exception. Thou art my witness, O my God ! be thou also my helper with thy continual grace, and so shall I be faithful to thee according to my heart's desire.
Amen.

Ejaculations before the Bread.

MAKE haste, O my fainting soul ! behold thy gracious master is dealing his bread to those who hunger after righteousness ; and if thy desires be as great as thy necessities, they will make thee run to partake of his bounty ; be not discouraged with thy unworthiness, for he gives to all men liberally, and upbraids no man. Lord ! give me evermore of that bread, that my soul may be nourished to eternal life.

My Saviour, with all the benefits of his bitter death and passion, doth now come to sanctify and comfort my sinful soul ; in full assurance whereof, I am now to receive these signs and seals at the hand of his minister.

O compassionate Jesu ! who wert content to be bruised and broken to satisfy my offended God ! be pleased to give thyself and the merits of this thy passion unto me. O strengthen my heart by a lively faith, and open my mouth by fervent desires ; so shall *I take and eat this*, which thou hast prepared for me ; and I beseech thee make it unto me thy holy body and blood, and let it cleanse my soul, and make me thine for ever.

When you take the Bread, say,

With all humility and thankfulness of heart I take this sacred pledge of thy love,

O dearest Saviour! be it unto me according to thy word. *Let thy crucified body deliver me from this body of sin and death, and feed my soul to life eternal. Amen.*

After the Bread.

O blessed Jesus! let this heavenly food convey into my soul new life, new vigour, and new resolutions, that my faith may daily increase, my soul be filled with thy love, and transformed into thy likeness, for which I will ever adore and love thee. *Amen.*

Ejaculations before the Cup.

O What preparation doth my gracious master make for me! who thinks it not enough to give me his blessed body, with the merit of all those torments which he suffered in the flesh, but is pleased also to pour out his most precious blood, that I may drink thereof.

Behold, Lord! I thirst, and this wine of joy makes me more impatient to take of this cup of salvation and thanksgiving. Thou who hast prepared it for me, make it thy holy blood unto me, and then it shall cleanse my soul, and make me thine for ever.

O Lord! thou tookest into thy hand the cup of trembling, thou drankest out the very dregs thereof, and thy precious blood

was poured out like water for my sake; O let this blood of thine purge my conscience from dead works, to serve thee, the living God; and grant that a perfect image of thee in all divine virtues may be formed in me, and be ever dearer to me than life itself.

Ejaculations after the Cup.

WHAT shall I render unto the Lord, for all the benefits he hath done unto me? What thanks, what praises shall I render unto thee, my gracious God! for permitting me to drink of this fountain of life, the precious blood of thy dear Son?

How comfortable, O blessed Jesus! is this cup of salvation to me, which was so bitter and distasteful unto thee: this is the blood of the New Testament; O let it be unto me for the remission of sins! Let it seal unto me the pardon of all my sins past, and enable me to resist and conquer all temptations for the time to come. Let it purify and cleanse my soul, and make it a fit habitation for thyself, and do thou take possession of me, and reign in me for ever.

Blessed Saviour! thou hast loved us and washed us from our sins in thy own blood. Worthy art thou, O lamb that was slain! to receive power, and riches, and wisdom, and strength, and honour, and glory, and

bleſſing. Therefore bleſſing, and honour, and glory, and power, be to him who ſitteth upon the throne, and to the lamb for ever and ever. *Amen.*

Add this if time permit ; but let not private devotions prevent your joining with the miniſter in the prayers appointed to be uſed after the ſacrament.

O ſovereign Lord and bleſſed Saviour, Jeſus ! who by the ſole motive of thy mercy, didſt humble thy ſoul to death for our redemption, and aſcend to thy Father for the full accompliſhment of our peace ; graciously apply to our ſouls the infinite merits of thy ſacred paſſion ; and with thy precious blood cleanſe us from all our ſins ; nail them to thy croſs, hide them in thy wounds, bury them in thy grave, that they may die in us, and we live in thee the life of grace here, and the life of glory hereafter ; where with the Father and the Holy Ghoſt, thou liveſt and reigneſt, in the unity of the glorious Trinity, one God, world without end. *Amen.*

A Prayer at Home, after the ſacrament.

O Moſt gracious and moſt merciful Father ! thou art a liberal benefactor to thy creation, a never-failing friend to mankind, and a moſt tender lover of ſouls, for

whose everlasting welfare thou hast been always consulting, and hast left no method of love unattempted to rescue them from sin and misery. O blessed, for ever blessed be thy great name, for the experience I have had of this thy fatherly goodness. Eternal thanks and praise be rendered unto thee, for that astonishing instance of thy love, in giving thy son to die for me, to rescue me from eternal death, and restore me to thy favour, which my sins had forfeited.

At this time particularly, I praise and bless thy holy name, for that opportunity which thou hast this day given me of commemorating the death and passion of my blessed Redeemer, and also of partaking of his merits, in the participation of that holy ordinance which he hath appointed. I have devoted myself intirely to thee, and must acknowledge thy service to be the most perfect freedom, and that thy acceptance of my best performance lays new obligations upon me to love thee more, and serve thee better: Lord! pardon all the weakneses and defects which I have been guilty of in the performance of this great duty, and I beseech thee to assist me with thy grace, that in the whole course of my life I may ever be careful to perform those vows and resolutions which I have made unto thee.

And if at any time I should be so unhappy as to offend thee wilfully (which I beseech thee to prevent for thy mercy and compassion sake) help me speedily to recover myself by a serious repentance, and by renewed resolutions of greater care and diligence, and to apply myself to my blessed Saviour, to beg his pardon, to renew my covenant with him, and to implore more earnestly the power of his holy spirit for strength against all temptations; that by such frequent communion with him, I may partake more and more of his grace, till I get an absolute victory over all those sinful lusts and affections which have prevailed over me. Hear me, O my God! in this and whatever else thou knowest to be needful for me, even for Jesus Christ his sake. *Amen.*

Meditations to be used at any Time.

1. **H**OW secure and sweetly do they sleep who go to bed with a quiet conscience, who after a day of faithful industry, in a course of just and pious living, lay down their wearied heads in peace, and safely rest in the bosom of providence! If they awake, their conscience comforts them in the dark, and bids them not fear the shadow of

death, nor even death itself, but confidently look up, and long for the dawn of the eternal day.

2. Let this therefore be our care, to note, censure, and correct ourselves ; to strive for mastery over the passions that molest us, and dismiss from our thoughts what no way concerns us. Are not our occasions business enough to fill as much time as this life deserves ? Does not the other at least deserve every minute of leisure we can spare from this ?

3. Let the ungodly pursue their wicked liberties, and say and do as they think fit ; what is that to thee, my soul, who shalt not answer for others, unless thou some way makest their faults thy own ? Thy pity may grieve, and thy charity endeavour ; but, if they will not hear, follow thou thy God ; follow the way that leads to truth ; follow the truth that leads to life.

4. Follow the steps of thy beloved Jesus ! who alone is the way, the truth and the life ; follow his holiness in what he did ; follow his patience in what he suffered ; follow him who calls thee with a thousand promises ; follow him who crowns thee with infinite rewards ; follow thy faithful Lord, O my

soul! to the end, and thou art sure in the end to possess him for ever.

Meditations on Death.

1. **S**HALL we still be complaining, our life is but a span, and that exposed to innumerable sorrows? Does not the very shortness abate its miseries? Do not those many miseries commend its shortness?

2. We ought rather to rejoice at the sight of death, that, whenever it comes, still brings us advantage: if in our age it is a haven of repose, and ought to be welcome after so long a voyage; if in our youth, it prevents a thousand calamities, a thousand dangers of ruining our own souls; if by an ordinary sickness, it is the course of nature; if by an outward violence, it is always the will of heaven.

3. What need we fear how many deaths there are? We are sure there can be but one for us; dying is an act to be done but once; and once well done we are happy for ever.

4. Lord! we confess thy decrees are just, and ourselves the cause of all our miseries: we sacrifice our youth to sport and folly, and our manly years to lust and pride; we spend our old age in craft and avarice, and

begin not to live till we are ready to die : we bewail the shortness of our time, when ourselves have prodigally thrown it away ; we lead a loose and negligent life, and then complain that death takes us unawares.

5. To be taught the love of God, and the meek and humble life of Jesus, requires not so much a number of years, as the faithful endeavours of a pious mind. Could we bestow on the improvement of our souls, the time we so vainly trifle away, our day would be short enough not to seem tedious, and long enough to finish our appointed task.

6. What O Lord ! is our business here, but to trim our lamps, and wait thy coming ; but to sow the immortal seed of hope, and expect hereafter to reap the increase ? No matter how late the fruit be gathered, if still it go on in growing better ; no matter how soon it falls from the tree, if not blown down before it be ripe.

7. O thou most just, but secret providence ! who governest all things by the counsel of thy will, whose powerful hand can wound and heal, lead down to the grave, and bring back again ; strike as thou pleasest our health, our lives, we cannot be safer than at thy disposal ; only these few requests we

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humbly make, which, O may thy clemency vouchsafe to hear! Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned; but make us, Lord! first ready for thyself, then take us to thyself in thy own fit time.

A Prayer at the Hour of Death.

IN the midst of this life we are in death; of whom then may we seek for succour, but of thee, O Lord! who for our sins are justly displeased; yet O merciful Saviour! remember the work of thy hands, and the purchase of thy blood; give not up this thy departing creature unto the bitter pains of eternal death. Lord! remember now thy great mercy, and thy bloody death and passion; let thy tender compassion be shown toward this person in his great extremity, and grant that he may behold those things which belong to his peace. O Lord destroy not! O Lord forsake not! O Lord, most holy! O God, most mighty! O holy and merciful Saviour! thou most worthy judge eternal! suffer not this person, at his last hour, for any pains of death to fall from thee; but, we beseech thee; conduct him through the valley of the shadow of death, into the land of everlasting life. *Amen.*

P A R T II.

MEDITATION I.

Of Repentance and Amendment of Life.

Let us search and try our ways, and turn again unto the Lord. Lam. iii. 4.

1. **W**E are now so much nearer our grave, and all the world is grown older by a year: the portion of the wicked is so much less, and the time of punishment is nearer approached: the sufferings of the patient are so much diminished, and their hopes of delivery so much increased.

2. They who have spent this year in sin and folly, see all their thoughts now vanished like a dream. They see all is past but a fear of revenge, and the best that can follow it is a bitter repentance. But such as have wisely spent their time; and made another new step toward heaven, they see their joys come to meet them on the way, and still grow bigger as they come, till by a holy death they join in one, and dwell together for eternal ages.

3. O thou blessed author of all our hopes, and perfect satisfier of all our wishes! do thou instruct us in this great and wise truth, and let every day renew it in our minds, that the things of this world are of little import, since its joys and griefs last but for a time; but the future state most infinitely concern us, where life and death endure for ever.

4. We are nearer indeed the end of our life; but what are we nearer the end for which we live? What have we done, my soul! this day, this year, that has brought glory to God, and advanced us toward our future blessedness? Have we increased our esteem of heaven, and settled its love more strongly in our heart? Have we avoided any known temptation, or faithfully resisted what we could not avoid? Have we interrupted our customary faults, and checked the vices we are most inclined to? Have we embraced the opportunities of good, which the mercy of providence has offered to our hand? Have we industriously contrived occasions to improve, as we are able, ourselves and others?

5. Alas! dread Lord! what do we see, when seriously we look into our guilty selves, when we reflect on our former years, nay even the follies but of this one day? So

many hours mispent in nothing, so many abused in worse than nothing! Pardon, O meek Redeemer! what our passions have done, and favorably supply what our weakness has omitted: make us hereafter more carefully watch, that our time unprofitably slide not away: make us choose every day some fit retreat, to study the knowledge of ourselves and thee, ourselves, to correct our many infirmities; and thee, to adore thy infinite perfections.

The Prayer.

O Eternal and most gracious God! I adore thy mercy and goodness, that thou dost pity our infirmities, pass by thousands of our follies, invitest us to repentance, and dost offer us pardon; because we are miserable, and because we need it, and because thou art good, and delightest in showing mercy. I beseech thee let me never abuse thy mercies, nor turn thy grace into wantonness, but let thy goodness lead me to repentance, and my repentance bring forth the fruits of godliness in the whole course of my life.

Grant me the assistance of thy grace, so carefully to reform my life, and so industriously to do all my duty, that I may never transgress thy holy laws, but that it may be

the work of my life to obey thee, the joy of my soul to please thee, the satisfaction of all my hopes and desires to live with thee in thy kingdom of glory, through Jesus Christ, my blessed Lord and Saviour.
Amen.

MEDITATION II.

Of the Glories of Heaven.

Very excellent things are spoken of thee, thou city of God! Psal. lxxxvii. 2.

1. **L**ET them, O Lord! seek other delights who expect no felicity from thee; let them fill up their time with other employment, who think thy rewards not worth their labour: as for me, my chief content shall be to meditate on the glories prepared for thy servants above; all the few years I have to live shall be spent in purchasing that one eternal day, whose brightness knows no night, nor ever fears the least eclipse; whose cheerful brow no clouds overcast, but still shines on serene and clear, and fills with splendour its spacious palace; it needs not the fading lustre of the sun, nor the borrowed silver of our moon; the sun that rises

there, is the lamb ; and the light that shines, the glory of God.

2. O how beauteous truths are sung of thee, thou city of the king of heaven ! Thy walls are raised of precious stones, and every gate is one rich pearl : thy mansions are built of choicest jewels, and the pavement of thy streets is transparent gold ; in the midst of thee runs a crystal river, perpetually flowing from the throne of God, and along its pleasant banks does most deliciously grow the tree of life, healing all wounds with its balmy leaves, and making all immortal who taste its fruits. Thus is the holy city built ; thus is the new Jerusalem adorned.

3. O blessed and glorious city ! how free and happy are thy glad inhabitants ! every head wears a royal crown, and every hand a palm of victory ; every eye overflows with joy, every tongue with psalms of praise. Behold, O my soul ! the inheritance that we seek ; and where can we find more riches to invite us ? Behold the felicities to which we are called ; and where can we meet such pleasures to entertain us ?

4. Away then all vain and worldly desires, be banished ever from molesting my peace. Descend thou blessed heaven into

my heart, or rather take up my heart to thee; thy joys indeed are too great to enter into me; make me fit to enter into them. May I still think on my country above, and there establish my eternal home; where I hope to dwell perpetually with my God, and be filled for ever with the sweetness of his presence.

The Prayer.

O Most glorious God! strengthen my faith in the belief of the invisible things of the other world, that it may enable me to conquer this: imprint in my soul such a lively image of that future state, as may make me run with patience and cheerfulness the race which is set before me. O let me not choose my portion in this life, let me not exchange the crown and glories of eternity for the pomps and vanities of this world, but fix my hope on those immortal pleasures beyond the grave: that, having this hope in me, I may purify myself as thou art pure; and grant that by the aids of thy blessed spirit, I may be steadfast, unmoveable, always abounding in the work of the Lord, knowing that my labour shall not be in vain in the Lord: that, by patient continuance in welldoing, I may seek for and at last attain, honour and glory, immor-

talities and eternal life, through Jesus Christ, our Saviour. *Amen.*

MEDITATION III.

Of God's Providence.

Cast all your care upon God, for he careth for you. 1 Pet. v. 7.

1. **M**Y God! in every thing I see thy hand, and in every passage thy gracious providence. Thou wisely governest us in all our ways, and preventest with thy mercies all our wants. Thou callest us up early in the morning, and givest us light by the beams of the sun; that we may every one labour in his proper work, and so fill up the little space appointed for us in this world: doing that service to thee, and that good to mankind, which thou our great Lord and master, requirest of us.

2. Thou providest also a rest for our weary evening, and favourest our sleep with a shady darkness, to refresh our bodies in the peace of night, and supply the waste of our decaying spirits. Again, thou awakest our drowsy eyes, and biddest us return to our daily task. Thus has thy wis-

dom mixed our life, and beautifully interwoven it with rest and work, whose mutual change sweeten each other; and both prepare us for our greatest duty, that of finishing here the great work of our salvation.

3. Lord! how thy bounty gives us all things else, with a large and open hand. Our fields at once are covered with corn, and our trees bow under the weight of their fruit; at once thou fillest our magazines with plenty, and sendest us whole showers of other blessings. Only our time thou distillest by drops, and never givest us two moments at once, but takest away one when thou lendest another; that we may learn to value every hour, and not childishly spend them on empty trifles.

4. Lord! as thou hast thus taught our ignorance, so let thy grace enable our weakness wisely to manage the time thou givest us, and still press on to new degrees of improvement; that in our few, but well spent years, we may purchase to ourselves a blessed eternity.

5. O thou, in whose indulgent hands are both our time and our eternity, whose providence gives every minute of our life, and governs the fatal period of our death! O

make us every evening still provide to pass with comfort that important hour! Make us still balance our accounts with heaven, and strive to encrease our treasure with thee; that if we rise no more to our acquaintance here, we may joyfully awake among thy blessed angels, there to unite our hymns with theirs, and sing hallelujahs for evermore.

The Prayer.

O Most blessed God! all things are permitted, acted, or disposed by thee who art wisdom and goodness itself; of whom shall I have pardon and provision, succour and relief, but of thee, the ocean of goodness, that overfloweth the whole creation! I put myself wholly into thy hands, with a humble faith in thy infinite mercies, trusting thee both with my soul and body for ever. I wait on thee for thy gracious assistance, to enable me faithfully to discharge my duty in every condition of life; that I may so carefully employ the short time which thou hast appointed me to spend here, in doing all those good works which thou hast prepared for me to walk in; and so to make my accounts, before that great day come, that whensoever thou shalt call me hence, I may give such an account of the talents wherewith thou hast intrusted me, that I

may receive that joyful sentence; Well done, good and faithful servant, enter thou into the joy of thy Lord. Grant this, O merciful Father! for the sake of Jesus Christ. *Amen.*

MEDITATION IV.

Of bearing Affliction.

Unless thy law had been my delight, I should then have perished in mine affliction. Psal. cxix. 92.

O My God! in vain do we beg to have thy heavy hand taken from us, so long as the cause remains! my sins have been many and great, I deserve all the evil that I suffer, and all that thou hast threatened, even the utmost rigours of thy vengeance. And yet such is thy goodness, these afflictions I labour under are not the wounds and bruises of an enemy, but the chastisements of a father: thou layest thy rod upon me only with a design to reprove and reform me, for thus thou hast explained the nature and intent of thy own dispensation.

2. *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked*

of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence ; shall we not much rather be in subjection to the Father of spirits, and live ? for they verily for a few days chastened us for their own pleasure ; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.

3. What can more illustrate the wisdom of God, than the converting our bitterest calamities into occasions of our virtue and happiness ? And which of all our calamities is more likely to contribute to our reformation, than those, which our most wise and gracious God thinks fit to lay upon us ? Consider, O my soul ! who chooseth for thee, and learn to resign thyself to his disposals ; for they are the appointments of one who is wiser than thou, and who loves thee better than thou lovest thyself ; consider also why he chooseth thus, and learn to improve.

under the seeming harshness of such dispensations.

4. Blessed be thy name, most gracious God! for this very affliction, with which thy fatherly wisdom hath now thought fit to chastise and try me: I cannot fly from thy rod, but I will fly to thee for succour; and beg that thou wouldst assist me with patience, and turn all my afflictions to my soul's advantage. In all thy dealings I know thou art just, and wise, and good, and that all things shall work together for good to them who love thee: therefore let this affliction continue till thy gracious purposes are accomplished, and when thou seest me sufficiently humbled, do thou refresh and deliver me out of it. In the mean time, I beseech thee to give me such a humble sense of my own guilt, as may work in me a quiet and contented submission to thy will, that I may neither unduly decline, nor unthankfully murmur at the weight or length of my sufferings, but receive every dispensation of thy providence with such a spirit and temper as becomes my duty, and may render it serviceable to the ends which thou in thy infinite wisdom designest to accomplish by it.

The Prayer.

O Most gracious God, and merciful Father ! I humbly adore thy goodness and mercy, even while I suffer by thy infinite justice ; for thou dost not afflict willingly, nor grieve the children of men ; but designest thy punishments as a means to keep us from greater evils. I heartily acknowledge, O Lord ! that all I do or can suffer, is but the due reward of my deeds, and therefore in my greatest afflictions I must still say ; righteous art thou, O Lord ! and upright are thy judgments. But, O Lord ! I beseech thee in judgment remember mercy, and though my sins have provoked thee to strike, yet consider my weakness, and let not thy stripes be more heavy or more lasting, than thou seest profitable for my soul. Give me, I beseech thee, a great reverence of thy wisdom and justice, an intire confidence in thy goodness and charity, and a thankful remembrance of all thy past mercies to me ; and so patiently to endure what thou layest upon me at present, that it may bring forth in me the fruit of righteousness : that so these light afflictions, which are but for a moment, may work for me a far more exceeding eternal weight of glory, through Jesus Christ my Saviour.

MEDITATION V.

Against Pride.

When pride cometh, then cometh shame; but with the lowly is wisdom. Prov. xi 2.

1. **S**peak no more proudly, vain dust! nor provoke any longer the living God; seal up my lips in humble silence, and with trembling remember his dreadful judgments. Remember how the earth opened her mouth, and swallowed up alive so many hundreds! remember how the clouds rained fire and brimstone, and buried whole cities in their own ashes! remember how the general deluge overspread the world, and swept away almost all mankind! remember and ask the cause of all this ruin, and tell it aloud to the bold offender. Tell him it was sin that drew upon them such swift destruction.

2. Sin threw the angels down from heaven, and chained them up in eternal darkness. Sin banished Adam out of paradise, and turned that delicious garden into a field of weeds. O God! how terrible is thy mighty arm, when thou stretchest it forth to be avenged of thine enemies! O sin, how fatal is thy desperate malice, that pulls on our heads the vengeance of heaven!

3. O my soul ! how dull and senseless are we to sleep secure, as if all were safe ! Can we repeat these amazing truths, and not tremble at the wrath of divine justice ! Can we consider the deplorable end of sinners, and still go on in the ways of sin ! Even while we sing praises, O glorious Lord ! it is our duty to rejoice with trembling before thee. What should corrupt nature then do, when it sees itself ready to offend thee ? what should a guilty conscience do, when it sees itself upon the brink of ruin by offending thee ?

4. Strike thou our hearts, O thou infinite majesty ! with an awful reverence of thy great name. Correct our many levities into a pious sadness, and break our proud hearts into a humble contrition. Still, O Lord ! let a lively sensible conscience cry aloud when we are tempted, and say, dare you commit this sin and evil against God ? dare you commit this evil, and run upon the fire of divine vengeance ? are you not afraid to provoke his wrath, to plunge you into everlasting torments ? By thy judgments in the world, thou, O Lord ! expectest that the inhabitants thereof should learn righteousness : grant, Lord ! that I may always do so, that so thy judgments on others may prove mercies to me.

The Prayer.

O Meek and lowly Jesus! who resisteth the proud, and giveth grace to the humble, and hath placed poverty of spirit in the front of thy beatitudes, the foundation and groundwork of thy holy religion; teach me, I beseech thee, this excellent grace of humility, and grant that I may shun pride as the most dangerous and destructive vice, which defiles every thing, however otherwise commendable and excellent, and naturally tends to the pit of destruction.

Give me, O blessed God! such an awful dread of thy glorious majesty, as may destroy in me all pride and self-conceit, and make me appear as base and vile in mine own eyes, as my sins have made me in thine. Make me so sensible of the corruptions of my nature, my many heinous violations of my duty, my vile ingratitude to thee my greatest benefactor, and the great imperfections of my best services; and that whatever I have done that is praiseworthy, owing to thy gracious assistance; that I may never arrogate to myself what should be wholly thine. Let me never think of myself more highly than I ought to think, but in lowliness of mind esteem others better than myself; that, despising

myself, I may be accepted by thee, and advanced to those honours, with which thou wilt crown thy humble and despised servants, in the kingdom of eternal glory. *Amen.*

MEDITATION VI.

Against Sloth.

The hand of the diligent shall bear rule; but the slothful shall be under tribute. Prov. xii. 24.

RETIRE, O my soul! into thine own bosom, and search what thou aimest at in all thy thoughts. Where dost thou place thy chief felicity, and whither tend thy strongest desires? Go to the great and prudent of the world, and learn of them to choose thy interests. Do they not increase their estates, in the place where they mean to spend most of their life? Do they project their mansion, in a country through which they pass as travellers? No more, my soul! should we build our best hopes on the sandy foundation of this perishable earth.

2. O thou eternal Being! who changeest not, yet art the cause and end of all our changes; who still remainest the same rich

fulness in thyself, and the same bright glory to all thy blessed; teach us, O Lord! to use this transitory world as pilgrims, returning to their beloved home, that we may only take what our journey requires, and not think of settling in a foreign country; but wisely dispose our treasures so, as to be happy where we must always be without any trouble or molestation.

3. When thou hast found thy happy end, and found it the only good that lasts for ever, study, O my soul! to know still more, and still more value those immortal joys. Strive for so glorious a prize with thy whole force, and the utmost endeavour of all thy faculties. Purchase at any rate that blest inheritance, and wisely neglect even all things else, all that would divert thee from thy holy course, or but retard the speed of thy advance: for though the least in the kingdom of heaven be happy enough, where every vessel is filled to the brim, yet to enlarge our capacity to a higher degree, deserves the busiest diligence of our whole life.

4. Shall the industrious bee fly and labour all the day? shall the unwearied ant run up and down for a few grains of corn? And we, for whom all nature so faithfully

works and tires itself in perpetual motion; for whom the tender providence of God commands even his angels to watch continually; for whom the holy Jesus came down from heaven, and spent a whole life in continual labour; shall we remain in a drowsy sloth, and not stir a finger to help ourselves?

5. Awake, my soul! and chide thy sluggish thoughts; let them know we have a store to provide, as well as ants, and infinitely richer than their poor hoard: we have a work to do as well as bees, and that which is infinitely sweeter than all their honey. What can so nobly enrich an immortal soul, as still to be gathering a stock for eternity? what can so highly delight one who every day improves, as daily to see the increase of his hopes?

6. O blessed hope! be thou my chief delight, and the only treasure I covet to lay up; be thou the quickening life of all my actions, and sweet alloy of all my sufferings: so shall I never refuse the meanest labour, while I look to receive such glorious wages; so shall I never repine at any temporal loss, while I hope to gain such eternal reward. Lord! while we breathe, make us live to thee; and when we expire, depart in thy

peace; that whether we live or die we may always be thine.

The Prayer.

O Most blessed God! who in thy holy gospel, didst sentence the slothful and unprofitable servant to be cast into utter darkness, grant that I may not stand here all the day idle, but may give all diligence to make my calling and election sure. Make me in some measure useful to myself and others, both as to this life and that which is to come. My soul is continually beset with many and vigilant adversaries: O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation; and learn and labour to get my own living, and to do my duty in that state of life unto which it hath pleased thee to call me. Let me not mispend the precious time thou hast given me wherein to prepare for eternity. Let every thing I do for the maintenance of this frail life, put me in mind of providing for a better, and while I labour for the meat that perisheth, let me obtain that which endureth to eternal life. Grant this for Jesus Christ his sake. *Amen.*

MEDITATION VII.

On the Vanities of the World.

I have seen all the works, that are done under the sun; and, behold, all is vanity and vexation of spirit. Eccles. i. 14.

1. **T**ELL me, ye eager lovers of the world, what it is you aim at, in all your pretences? You weary your bodies with restless labour, and afflict your minds with perpetual care; day and night you are still perplexed, still busily plotting to compass your own ends. Tell me what are those ends you so long have sought, and I will tell you what you will soon find? While there are many, they do but distract your thoughts, and often engage them to quarrel among themselves. One end, and one alone, is the way to true and lasting peace, and on that one must all the rest depend.

2. It is true, perhaps, you will say, and by that rule we guide our lives; whatever we undertake, our ultimate design is only to be happy. It is to be happy that we strive to be great, and enrich ourselves by defrauding others; it is to be happy that we run after pleasures, and covet in every thing our own proud will. But you, alas! mistake your happiness, and foolishly seek it

where it is not to be found; as silly children think to catch the sun, when they see it setting (as they think) at so near a distance; they travel on and tire themselves in vain, for the thing they want is in another world.

3. Just so we foolish mortals judge, and are just so deceived, when we think to meet with heaven upon earth. This world, alas! has now no paradise; but all its pleasures are dangerously mixed with occasions of sin, and sprinkled over with the bitterness of sorrow. What did we ever passionately love, but in the end it made us repent; nay, the best end was heartily to repent, and learn by our falling to tread more sure. Pity us, O Lord! who live below in the dark, still wishing for rest, but finding none; scatter those mists of passions that blind our eyes, and shine upon us with thy beauteous light; convince us thoroughly that there is a better world than this, a happier people than those we know: let us every day begin our journey thither, and fit ourselves for that blessed place.

4. If thus our nature tends to happiness, there is sure some happiness to content our nature; sure the all-wise Creator has provided means to satisfy the appetites, which himself has made. Doubt not, my soul!

the bounty of the Lord, but turn all thy fear on thine own unworthiness: look up and see a rich delicious land, that flows with sweeter streams than milk and honey; look up and see a glorious city, incomparably more delightful than the splendid courts of kings: behold the blessed angels shining on their thrones, and all the heavenly saints triumphing with their hymns: look up yet higher, O my soul! and see the glorified humanity of that blessed Jesus, who died for us on the cross, and now invites us to partake of his crown; see and rejoice in those eternal honours which heaven and earth justly pay to their king: look up once more, infinitely higher, and humbly admire the inconceivable mystery: wonder now and adore the sovereign Deity, essentially full of his own blessed light, and overflowing into all his creatures, which shine as little beams derived from him.

5. When thou hast seen all this, my soul! and dwelt a while among those pleasing wonders, then turn down thine eye toward this earth again, and see the pretty things that are wont to entertain our minds. What is a name of honour, or a momentary pleasure, compared to the bliss of an eternal paradise? What is a bag of money, or a

fair estate, if compared with the treasures of heaven? How narrow there do our greatest kingdoms seem? How small a circle the whole globe of the earth? Cities and towns like little hills; and the busy world, as a swarm of ants running up and down, and jostling one another, and making all this stir for a few grains of corn.

6. O heaven! let me again lift up mine eyes to thee, and take a fuller view of that glorious prospect. There let me stand, and fix my steady sight, till I have looked myself into this firm judgment. All that the most prosperous fortune can here possess, or even the largest fancy possibly imagine, is an idle dream to those real joys; an absolute nothing to that solid felicity. O glorious Jesu! in whom we live, and without whom we die, mortify in us all sensual desires, and purify our hearts with thy holy love, that we may no longer esteem the vanities of this world, but place our affections entirely upon thee.

The Prayer.

O Lord! I am sensible that I live in a world which is full of vanity and temptations; that my nature is weak and ready to yield to them; that my affections

are apt to wander after vanity, and that sudden passions do oftentimes transport me from my duty. I therefore humbly beseech thee to give me such a strong and lively sense of thy all-seeing eye, and of the life to come, as may overawe all sinful motions in me, and break the force of the strongest temptations that assault me. O let me not choose my portion in this life, let me not exchange the crown and glories of eternity, for the pomps and vanities of this world. To this end send thy holy spirit into my heart, to teach me to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world; and to have alway in remembrance the great account I am to give at the last day, before thy tribunal. Lord! so fit me for the hour of death, that I need not fear the day of judgment. *Amen.*

MEDITATION VIII.

Of the Almighty's Protection.

Who so dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty. Psal. xci. 1.

NOT unto us, O Lord! not unto us
but unto thine own blessed name

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give we all the glory. When we have applied our utmost care, and used all the diligence that lies in our power, what can we do, if we do not look up to thee, and second our endeavours with prayers for thy blessings? When we have implored thy gracious mercy, what can we do but submit our hopes, and expect the event from thy free goodness?

2. We know, and thou thyself hast taught us, that unless thou defendest the city, the guard watcheth but in vain: we know, and our experience tells us, unless thou reach forth thy hand, we are presently in danger of sinking. Every moment of our day subsists by thee, and every step we take moves by thy strength; even the line we now repeat must beg its breath of thee, and stop if thou deniest it. If thou deniest, who can compete thy will, or call in question thy decrees? Are we not all thy creatures, O gracious God! and as helpless children hanging at the breast of thy providence? Are we not all as clay in thine hands, to frame us into vessels of what use thou pleatest?

3. Behold, O Lord! in thee we live, in thee we move and have our being; all our sufficiency proceeds from thee; and our success depends on thy favour. Others may

tell us the way we should go; but thou alone canst enable us to walk in it: others may instruct us in the paths of virtue; but even they must first be taught by thee. Should we presume, O Lord! to divide thy grace, and proudly challenge any share to ourselves, thy mighty truth stands up against us, and our own infirmities will plainly confute us.

4. O may all self-preservation die in us, and our whole confidence live only in thee; may even our frailties make us more strong, and our infirmities teach us to be humble; so shall thy power, O God! be magnified in our weakness, and thy mercy triumph in the relief of our miseries. We receive all we have from thee, and why should we boast as if we had it ourselves? Thou art our God, whom then shall we fear? thou art our protector and defender, of whom then shall we be afraid?

5. Thus do we depend, O Lord! on thee, and happy are we in this dependance, did we but know our own true interest: we and our whole concerns are deposited with God, and where can we find a better hand to ensure them? Is he not wise enough to choose safely for us, who disposes all nature in such admirable order; has he not power

to go through with his purpose, who commands the wills of men and angels? Can he want an inclination to favour us, who desires our felicity more than we do ourselves? He feeds the fowls of the air, and clothes the lilies of the fields. Without his providence not a sparrow falls to the ground; and shall we mistrust his care for his children? Under his government we have lived all this while, and can we now suspect he will forsake us? He has showed his bounty in extraordinary favours, and will he deny us his lesser blessings? He has freely bestowed on us his dearest Son, and shall he not with him give us all things else; all that are truly useful to carry us on our way, and bring us at length to his eternal rest.

9. If our necessities be the effects of our folly, we must not presume he will maintain us in our sins; rather we should strive to moderate our appetites, and correct the vices that have bred these miseries: but if our wants be innocent and pressing, he will sooner do a miracle than break his word; his word which he so often solemnly engaged, so often proved by a thousand experiments. Ask but the former ages, and they will tell you the wonders he wrought in favour of his faithful servants. He multiplied the oil in the poor

widow's cruise, and fed his prophet by the service of a raven; he dried the sea into a path for his people; melted the rocks into streams of water to quench their thirst; and nourished them in the wilderness with the bread of heaven. Still, O my God! thy eternal charity retains the same affections for those who rely on thee; still thy all-seeing wisdom governs the world with the same immense unalterable goodness.

The Prayer.

O Eternal God! I am not able of myself to do any thing without thy almighty help: let thy providence watch over me and guide me in all my ways to thy glory, and my own happiness; grant that I may not place my joys and hopes in the things of this life, which perish and cannot satisfy, but in thee, the fountain of true felicities. Let thy mercy guide me in the paths of righteousness, and give me the fear of thy name, and knit my heart unto thee, neither life nor death, principalities and powers, may ever be able to separate me from thee. And, O thou, who art full of compassion and mercy, long suffering, and plenteous in goodness and truth! be always my protector and defender, to deliver me from all evil, both ghostly and bodily.

make me so run the ways of thy commandments, that by performing that blessed race, I may arrive at that heavenly kingdom which thou hast prepared for all them who love and fear thee, through Jesus Christ, our Lord. *Amen.*

MEDITATION IX.

Love not the World.

Love not the world, neither the things that are in the world: if any man loves the world, the love of the Father is not in him.
1 John ii. 15.

I. WHY do we still pursue this world, and so eagerly seek its fond enjoyments? A world of vanity and false delights; a world of misery and sad disasters, whose crosses are solid, and comforts empty, whose sorrows are permanent, and delights quickly away; a world where the innocent are condemned with shame, and the guilty acquitted with applause; where the good are advanced to honour, and the wicked oppressed by disgrace; where friends forsake, and kindred forget, and every one pursues his private interest. Yet are we taken with this crooked world, and blindly court

its painted face; we make some sordid passion mistress of our heart, and neglect the pure and amiable love of Jesus, whose goodness to us gives us all we have; whose perfections in himself are more than we can conceive.

2. The world, we dearly know, too often has deceived us, and our rashness takes no care not to be undone again. Thou never, O Jesus! hath failed our hope, and yet our dulness fears to rely on thee: the world distracts and embroils our spirits, and wretched we delight in our misery. Thou always, O Jesus! fillest our hearts with peace, and senseless we are weary of thy happiness: the world calls and we faint in following it; thou callest, and we are still relieved by thee; yet is our nature so ungratefully perverse, we run after that which tires, and abandon that which refreshes. Sometimes our lips speak gloriously of thee, O thou living fountain of eternal bliss! sometimes we relish thy sweetness, and decry aloud the poison of the world; but we are soon intriced by its gilded cup, and easily forsake the waters of life.

3. O blessed Jesu! who tookest upon thee all our frailties, to bestow on us thine own

perfections, teach us to prize the joys of heaven, and part with all things else to purchase thee; make all the pleasures of this life seem bitter to our taste, as they are indeed pernicious to our health: let not their flatteries any more delude us, nor superfluous cares perplex our minds; but may our chief delight be to think on thee, and all our study to grow in thy love. Let us use this world as if we used it not, for the fashion of this world passeth away: we are apt, by a fond self-love to blame every thing but ourselves, while nothing can hurt us but our misplaced affections.

4. All this is true, and yet the world is loved, and our nature inclines to affect its vanities. It is loved, and so it justly deserves to be, did we truly understand its real value. Our life indeed seems mean and trivial, and all things about us troublesome and dangerous; yet, O my God! is their consequence excellent in this, that they are our only way of coming to thee! This world, and this alone, is the womb that breeds us, and brings us forth to see thy light. This is alone the proper machine, where thy hand has set our lives, to learn the art of managing it right, and wind up ourselves to thy glorious heaven. O that

we had that happy skill! how soon would every thing help to advance us.

5. Whether we eat or drink, or whatever else an innocent hand can undertake, if we regard our end, and order all things to the improvement of our minds, they instantly change their peculiar name, and deservedly become religious. Riches themselves, and imperious honour, have not so perverse and fixed a malice, but a prudent use converts them into piety, and makes them fit instruments of highest bliss. Our very delights may be accounted as parts of our duty, while they are entertained for the health of our bodies, and the just refreshment of our wearied spirits; and both our bodies and spirits constantly employed to gain new degrees of the love of heaven.

6. Thus, gracious Lord! every moment of our lives we may still be climbing up toward thee; thus may we still proceed in thy service. Thou sweetly vouchsafest to style that thy glory, which in very truth is nothing but our interest; thou kindly complaineest we dishonour thy name, when we only mischief our own souls. O blessed Jesu! king of clemency, and great rewarder of every little grace; thou, who by all we can do, pretendest no gain, but bestow-

est on us all thyself hast done, instruct our gratitude to consecrate all to thee, since by all, thy bounty will redound to ourselves. Let us take our minds off from transitory things, and fix them on those which are eternal.

The Prayer.

O Blessed Lord! crucify the world unto me, and men unto the world: teach me to use this world so as not to abuse it; enable me to renounce all its pomps and vanities, and that friendship with it which is enmity with thee. Lord! I beseech thee, grant me and all thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God, through Jesus Christ, our Lord. *Amen.*

MEDITATION X.

Of Man's Redemption.

In whom we have redemption through his blood, even the forgiveness of sins. Ephes. i. 14.

- i. **C**OME now and hear, you who fear our Lord, and I will tell you what

he has done for my soul; hear, and I will tell you what he has done for yours, and the wonders of his bounty toward all the world. When we lay asleep in the shades of nothing, his almighty hand awaked us into being; not to that of stones, or plants, or beasts, over which he has made us absolute lords; but to an accomplished body, and an immortal spirit, little inferior to his glorious angels: he printed on our souls his own similitude, and promised to our obedience his own felicity; he endued us with appetites to live well and happy, and furnished us with means to satisfy those appetites, creating a whole world to serve us here, and providing a heaven to glorify us hereafter.

2. Thus didst thou favour us, O infinite goodness! but what return did we make to thee? Blush, O my soul! for shame, at so strange a weakness, and weep for grief at so extreme an ingratitude. We childishly preferred a trivial apple before the law of our God, and the safety of our own lives; we fondly embraced a little needless satisfaction, before the pleasures of paradise and the eternity of heaven. Behold the unhappy source of all our miseries, which still increased its streams as they went farther on, till they exacted at last a deluge of justice,

to drown their deluge of iniquity ; and here, alas ! had been an end of man, a sad and fatal end of the whole world, had not our wise creator foreseen the danger, and in mercy prevented the extremity of the ruin, reserving for himself a few choice plants to replenish the earth with more hopeful fruit ; yet they grew quickly wild, and brought forth the grapes, and their children's teeth were set on edge ; quickly they aspired to an intolerable pride of fortifying their wickedness against the power of heaven, by building the Tower of Babel.

3. Justice was now provoked to a second deluge, and to bring again a cloud over the earth ; but mercy discovered a bow in the cloud, and our faithful God remembered his promise, allaying their punishment with a milder sentence, and only scattered them from the place of their conspiracy ; which yet his providence turned into a blessing, by making it an occasion for peopling the world. Still their rebellious nature disobeyed again, and neither feared his judgment nor valued his mercies ; but with a graceless emulation propagated sin, as far as his goodness propagated mankind. Then he selected a private family, and increased and governed them with a peculiar tenderness,

giving them a law by the hands of angels, and engaged their obedience by a thousand favours; but they likewise neglected their God and heaven, and fell in love with the ways of death.

4. When thou hadst thus, O dearest Lord! used many remedies, and our disease was beyond their power to cure; when the light of nature proved too weak a guide, and the general flood too mild a correction; when the miracles of Moses could not soften their hearts, nor the law of angels bring any to perfection; when all was reduced to this desperate state, and no imaginable hope left to recover us; behold, the eternal wisdom finds a strange expedient, the last and highest instance of almighty love; he resolves to clothe himself with our flesh, and come down among us, and die to redeem us.

5. Wonder, O my soul! at the mercies of the Lord! how infinitely do they transcend even our utmost wishes! wonder at the admirable providence of his counsels, that are exactly fitted to their great design. Had our Saviour been less than God, we could never have believed the sublime mysteries of this heavenly doctrine: had he been other than man, we must needs have wanted the powerful motive of his holy ex-

ample: had he been only God, he could never have suffered the least of those afflictions he so gloriously overcame: had he been merely man he could never have overcome those infinite afflictions he so patiently endured. In thee, O blessed Saviour! the two natures of God and man were so mysteriously united, without either change or confusion, that they made in thee but one person, one mediator, one Lord.

6. Soon as this blessed decree was made, of sending the son of God to redeem mankind, immediately his goodness was ready to come among us, had our ungracious world been ready to receive him; but we, as yet, were too gross and sensual, and utterly incapable of so pure a law; we were immersed in cares and pleasures, and wholly indisposed to be allured by unseen rewards. While we were thus unfit for thee, O thou God of pure and perfect holiness! thou graciously wast pleased to stay for us, and all that time prepare us for thy coming; from the beginning entertaining us with hope, and through every age confirming our faith. How early, O my God! didst thou engage to relieve us: *the seed of the woman shall break the serpent's head*. How often didst thou repeat thy promise to Abraham, *in thy*

seed shall all the nations of the earth be blessed.

7. How many times did thy mercy invent, by unquestionable tokens, to give notice of thy coming? Behold a virgin shall conceive and bear a son, and his name shall be called, God with us. There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots. The spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. I will raise them up a prophet like unto Moses; and I will put my words in his mouth, and he shall speak unto them all that I command him. And thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth, who is to be the ruler of Israel; whose going forth has been of old, even from the days of eternity. Hark how the eternal Father introduces his Son: commanding first, *all the angels of God to worship him.* Thou art my Son, *this day have I begotten thee.* Ask of me and I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession!

8. It is too little that thou raise up the

tribes of Jacob, and convert only the dregs of Israel. Thou art appointed *a light to lighten the Gentiles*, as well as to be *the glory of the people Israel*. Hark how the ancient prophets rejoice in the Messias ; and in soft and gentle words foretel his sweetness. *He shall come down like rain upon the mown grass, or showers that water the earth. He shall feed his flock like a tender shepherd, and gently lead those that are with young : he shall gather his lambs with his arms, and carry the weak in his bosom. The bruised reed he shall not break, nor quench the smoking flax. In his day shall the righteous flourish, and abundance of peace so long as the moon endureth. Then shall the eyes of the blind be opened, and the ears of the deaf shall be made to hear. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing.*

9. Thus did thy holy servants prophecy of thee ; and thus did their children sing thy praises. *Blessed be the Lord our God, who only does wondrous things, and blessed be the name of his Majesty for ever ; his dominion shall reach from sea to sea, and from the river to the end of the world : they who dwell in the wilderness shall kneel before him, and his enemies shall lick the dust ; the kings*

of Tharsis, and the isles, shall offer him presents; the kings of Arabia and Saba shall bring him gifts; yea, all the kings of the earth shall fall down before him, and all nations shall do him service. For he shall deliver the poor when he crieth, the poor also, and him who hath no helper; he shall spare the poor and needy, and preserve the souls of the poor: he shall redeem their souls from deceit and violence, and precious shall their blood be in his sight: he shall live, and to him shall be given of the gold of Arabia, prayer also shall be made ever unto him, and daily shall he be praised. O thou eternal king of heaven and earth! make good to thy servants those happy predictions: so rule us here, that we may obey thy grace; so favour us hereafter that we may enjoy thy glory.

The Prayer.

O Most gracious God, and most kind and merciful Father! who of thy tender love to mankind, didst give thine only son Jesus Christ to suffer death upon the cross for our redemption; who made thee by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;

grant that the effects of this redemption may be as universal as the design of it, that it may be to the salvation of all: O let no person by impenitence and wilful sin forfeit his part in it, but, by the power of thy grace, bring all, even the most obstinate sinners to repentance.

Particularly, I beseech thee, to give me, thy sinful creature, a right understanding of the urgent need I have of a Saviour, and of all those things which thy Son hath done and suffered, and still doing at thy right hand, in order to the cleansing my guilty and polluted nature, and to the restoring me to thy grace and favour. And let not all this be vain and useless to me, lest I become eternally miserable, and lost to all hopes and possibilities of comfort; but give me grace to accept of, and embrace, the tenders of thy love, and to comply with those gracious terms of salvation, which thy Son hath procured for, and proposed to me in the gospel.

I confess I have too much neglected this great salvation, but thou with infinite patience dost still wait to see if I will accept of mercy. O that thy forbearance and long-suffering may soften my heart, and melt me into shame and tears of penitential sorrow, for having so long abused the tender mercy

of so good a God. I desire now to resign and give up myself to the conduct of thy holy spirit: lead me in thy truth, and teach me, for thou art the God of my salvation. Let thy word be my rule, thy grace my guide and assistance, thy goodness my pattern and example, thy promises my encouragement, and thy joys my everlasting recompence and reward, through the merits and intercession of thy blessed Son, my Saviour and Redeemer. *Amen.*

MEDITATION XI.

On the Frailties of this Life.

Lord! make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Psal. xxxix. 4.

I. **W**E, the children of the dust, enter the world with weeping eyes, and go out with sighing hearts: all the few days we live are full of vanity, and our choicest pleasures sprinkled with bitterness. The time that is past is vanished like a dream, and that which is to come is very uncertain; the present stays but a moment, flies away and never returns: we are dead to all the

years we have lived, and shall never live them over again.

2. We begin our race in contemptible weakness, and our whole course is a progress of danger. If we escape the mischances of childhood we pass on to the rash adventures of youth: if we outlive these sudden storms, we fall into the greater calamities of manhood; our own superfluous cares deliberately consume us, and the crosses of the world weary out our lives: should we by a strange success overcome all these, and still bear up our prosperous head, we are sure at last old age will find us, and bow our strength down to the grave; the grave, from which no privilege exempts, nor any power controuls its commands.

3. The rich must leave their wealth behind them, and the great ones of the world be crumbled into dust; the beautiful face must be turned into rottenness, and the pampered body become the food of worms: the busy man must find a time to die, though his full employment spares none to provide for it; even the wise and virtuous must submit to fate, and the heirs of life itself be the prisoners of death. This when I see, I weep and am afraid, since we all must drink of the same cold cup;

all must go down to the same dark grave, and none can tell how soon he may be called.

4. To-day we are in health, among our friends and affairs, and to-morrow arrested by the hand of death: nature may faintly struggle for a time, but must yield at last and be buried in the earth; we must leave our nearest relations, and bid a long farewell to all the world. Perhaps the people may talk of us a while, sometimes as we deserve, and often as they please: perhaps our bodies once laid out of sight, we shall be no more remembered than if we had never been. Only our good or evil deeds will follow us beyond the grave, and make us happy or miserable to eternity.

The Prayer.

O God! the strength of all them who put their trust in thee, mercifully accept my prayers, and pity my frailties and infirmities: and because, through the weakness of my mortal nature, I can do no good thing without thee, grant me the help of thy grace, that, in keeping thy commandments, I may please thee, both in will and deed, through Jesus Christ, our Lord. *Amen.*

MEDITATION XII.

Of a guilty conscience, and the torments of Hell.

Their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another. Rom. ii. 15.

1. **W**HY do you laugh, unhappy wretches, who tire yourselves in the ways of sin? Ways, that indeed seem smooth at first; but lead to danger, and end in ruin. Why do you boast your pleasant life, who lie asleep in the arms of death? Awake, poor souls! and shake off the golden dreams that delude your crazy heads with empty fancies; awake, and fill your eyes with penitent tears.

2. The ungodly shall fly amazed from the sight of heaven, and hide their guilty selves in eternal darkness: there they shall dwell with intolerable pains, weeping, and wailing, and lamenting for ever. Their understanding shall think on nothing but its own calamities: their will shall be heightened to a madness of desire, and perpetually ranked with despair of obtaining: their memory shall serve but to renew their sorrows, while their souls are drowned in a sea of bitterness. They shall wish the

mountains to fall upon them, and cry to the hills to cover them; yet nothing shall fall on them, but the wrath of God, nor cover them, but their own confusion.

3. There, every vice shall have its proper torment. The lascivious shall burn in unquenchable fire, perpetually flaming from their own passions: the glutton and the drunkard shall vainly sigh for a drop of water to cool their tongues: the furious and choleric shall rage with madness, to their own vexation: the thoughts of the spiteful and envious shall gnaw and torment their own minds: the riches of the covetous shall be as thorns in a man's side: the proud shall be thrown down to the lowest contempt, and be loaded with utter disdain: the slothful shall miserably deplore their loss of time, and languish with grief for their studied negligence.

4. But, O! what horrid pangs will seize them all, and wound and pierce the very centre of their souls! when they shall see themselves deprived of the bright and blissful vision of God! when their offended God shall despise and reject them, as if they were not his creatures! when he who made them will not save them! when they shall see themselves eternally banished from the sweet

and gracious presence of Jesus, who will not be their Saviour, because they would not take him for their King! when they shall see that God, who made them to enjoy his glory, will now cast them into the deep shades of eternal darkness; and the blessed Jesus, who came into the world to save sinners, will say unto them, *Depart from me, I know you not!*

5. Then shall they curse the day of their birth, and the unfortunate companions who led them into sin; they will curse this vain deceitful world, that drew them on in the ways of perdition. *Are these, alas! they will say, the effects of those fond desires, whose gratification we made our chief felicity? Alas! what do now our wanton liberties avail us? what the fugitive pleasures that we so eagerly pursued? What comfort receive we now from those empty honours, from those faithless riches that tempted us to sin? They are all vanished away as a shadow, and gone as a cloud of smoke, that is scattered with the wind: but the remorse and punishment of them endure for ever, and torture our spirits with perpetual anguish.* Thus shall they cry, and none will regard them; thus shall they mourn, and there shall be none to pity them.

6. Blessed be thy gracious providence, O God! who with such tender care forewarns us of our dangers. O save us, for thy mercy's sake! from all those dangers, and make us fearful to do, what, when we have done, will make us miserable. Quick-
en our apprehensions of the ruinous effect of sin, and, with thy terrible threatenings, check our unbridled passions; that if thy glorious promises move not our hearts, the fear at least of thy punishments may frighten us into our duty.

The Prayer.

O Lord! the great and dreadful God, whose wrath is revealed from heaven, against all ungodliness and unrighteousness of men, and who will render tribulation and anguish, indignation and wrath, to every soul of man that doth evil; give me grace so to regard the power of thy wrath, and now to bewail my sins, that I sorrow not when it is too late, where weeping and wailing will not assuage, but augment my sorrows.

Let thy judgments fright me from continuing in sin, and produce in me that hearty repentance and godly fear, by which I may escape the place of everlasting torment, prepared for the devil and his angels;

and be admitted into that kingdom, which thou hast prepared for the righteous, before the foundation of the world: grant this O gracious God! for Jesus Christ his sake.
Amen.

MEDITATION XIII.

Of the State of the Godly.

According as his divine power hath given unto us all things, that pertain unto life and godliness, through the knowledge of him, who has called us to glory and virtue.

1. **W**HY do you mourn you children of the light, to whom belong the promises of bliss? You, who feed on the pleasant fruit of piety, and the continual feast of a good conscience; who taste already of the sweetness of hope, and hereafter shall be satisfied with the fulness of fruition. What can molest your happy state, whom God hath chosen for himself, adopted into his own family, and designed for heirs of the kingdom of heaven?

2. That blessed kingdom, where all delights abound, and sorrow and tears are banished quite away: where none grow sick, grow

old, or die, but all flourish in perfect health, and live an immortal life, in all the beauty and vigour of an eternal youth : where none are perplexed with cares or fears, but all dwell secure, and free for ever : where we shall no more be subject to change, no more exposed to the danger of temptation, no more crossed by others, no more disquieted by our own passions, but have a serene tranquillity perpetually within us, and innumerable joys around us. All shall be joy, and love, and peace, and all endure for eternal ages.

3. Let then the servants of our Lord rejoice and sing; sweet is the yoke of thy love, O Lord ! and light is the burden of thy commands. But, how far more rich are thy faithful promises ! how infinitely great are thy glorious rewards ! when every divine virtue in us shall be rewarded with its proper crown of glory. The humble shall there be highly exalted, and the poor in spirit advanced to be kings ; the meek shall possess that holy land, and the mourners be comforted with eternal refreshments ; the pure in heart shall see the God of purity, and the lovers of peace have the privilege of his children : they who hunger and thirst after righteousness shall be filled, and the merciful entertained with the embraces

of mercy; they who suffer persecution for righteousness sake, shall receive a great reward; they who are teachers, and enlighten others, shall shine bright as the stars; they who relinquish any thing for God, shall receive a hundred fold; and all the just shall live in glory for ever.

4. Then shall they bless their true friends, who at any time reproved their foolish courses, and were instrumental to convert them to the ways of bliss; they shall bless each charitable hand, that was assistant to their happiness; they shall praise and admire the mercies of their God, and sing aloud the victories of grace. With joyful wonder they shall say, *Is this the effect of those little pains we took? Are these the repairs for the petty losses we suffered? Happy we! who denied ourselves a few toys, and are now advanced to these high felicities. Millions of years shall pass away, and our glory shall but then seem to begin; yea, when millions of millions are past, our glory shall not be nearer its end.* Thus shall they all rejoice, and none shall disturb them, and all the host of angels shall join with them in the high praises of God. O sweet expectation of a pious life! O happy consequence of a holy death! Eternally to be freed from

whatever can afflict ; eternally to enjoy whatever can delight.

5. Blessed be thy gracious providence, O God ! who with so large a bounty woorest us to our happiness ; woorest us with motives so apt to work upon us, the love of ourselves and our own great interest. As thou hast prepared such felicities for us, O may thy grace prepare us for them ! O may this best of works take up the most of our time ; at least every morning, let us renew our hope, and close the evening with the same sweet thoughts ! Let us not faint, and we surely shall see a prosperous issue out of all our sorrows : still let us labour, still let us suffer ; our troubles are short, and our joys will be eternal.

The Prayer.

O Most glorious and ever blessed God ! in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore ; vouchsafe me, I beseech thee, the assistance of thy holy spirit, that I may discern more and more the incomparable and surpassing greatness [of that felicity, which thy royal bounty will bestow upon our advanced spirits and bodies, in the world of rewards and recompences, where thou thyself art the source and fountain of

all happiness, and the only satisfying object of all rational desires.

O when shall I be admitted into thy blessed presence, there to see, and admire, and love, and adore thee for ever? O give me such a clear view and lively sense of thy adorable perfections, as may transform me into thy likeness, and unite my will most perfectly to thee; that, beholding thy presence in righteousness, I may be satisfied with it: grant this, O my God! for the sake of thy dear Son, Jesus Christ, my Saviour. *Amen.*

MEDITATION XIV.

The Soul's Choice.

My soul, wait thou only upon God; for my hope is in him. Psal. lxii. 5.

1. **C**OME now, my soul! and choose, for life and death are set before thee: choose, while thy gracious Lord allows thee time and day, lest the night and darkness overtake thy neglect: choose, but remember thy eternity is concerned, and examine ere thou makest thy resolve.

2. Call all the pleasures of the world before thee, and ask if any of them be worth such pains : ask if the vain forbidden things thou lovest, deserve thy affection better than thy maker. Are they more worthy in themselves, or beneficial to thee, that thou mayest justly prefer them before thy redeemer ? Dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their procurement ? Will they protect thee at the hour of death, or plead thy cause at the day of judgment ? Oh ! no. They only deceive me with a smiling look, which I too often have proved by dear experience : it is heaven alone that yields a true content ; it is heaven alone that fills us with eternal delight.

3. Say then, my soul ! take away your flatteries, false world ! and leave me free for better thoughts. O infinite goodness ! it is thyself alone I choose ; thou art my only happiness for ever. I see my portion hereafter depends on my choice here ; but my choice here, O Lord, depends on thee. O my dearest Lord ! do thou choose me, and guide my uninstructed soul to choose thee : for here we, alas ! move slowly in the dark, led on by the argument of things not seen ; but did we clearly see what we say we be-

lieve, we should soon change the course of our life.

4. Did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we fear to follow them in their sins, which we know have plunged them into all those miseries! how should we strive against the next temptation; and cast about to avoid the danger! Or, did we but see the incomparable glories of the saints, and hear the sweet harmonious hymns which they continually sing; how should we study to imitate those holy ways, in which we know they arrived at all their happiness! how should we seek all occasions of improvement, and make it our business to work out our salvation!

5. Did we but firmly believe, what we every one recite in the apostles creed, what would we do to attain those joys! what would we not do to escape those sorrows! Would half an hour be too long to pray, or once a week too much to hear a sermon? would the pardoning an injury be too hard a law, or the making restitution too dear a price? durst we return to our sins again, or spend our time in idleness and folly? Yet all this is as sure as if we saw it, and if we seriously considered it, we should never live

as we do. Which of us doubts but, ere long we shall be turned into dust ; yet which of us lives as if we thought to die ?

6. Pity, O gracious Lord ! the frailties of thy servants, and suffer not our blindness to lead us into ruin. Supply our want of sight by a lively faith, and strengthen our faith by thy powerful grace : make us remember it is no trifling thing, to gain or lose the kingdom of heaven : make us choose wisely, and pursue our choice, and use as well the means, as like the end. O set thou right the bias of our hearts, that in all our motions we may draw off from the world ; that we may still incline toward thee, and rest at last in thy holy presence. Thou art our Lord, and we will serve thee in fear ; thou art our God, and we will love thee in hope. What will it profit us to gain the whole world, and lose our own soul ? or, what shall we give in exchange for our souls ?

The Prayer.

O Thou most excellent being ! thou infinitely amiable and adorable majesty ! I bless and praise thy name, for giving me liberty to choose so great a good as thyself, for propounding to my will such everlasting happiness, and for drawing me from those

ways, which are contrary to my peace and satisfaction here, by such powerful motives to well doing. O give me such a sense of thy goodness, that I may never prefer any thing in my esteem and desire, before thy favour and good will toward me. *Whom have I in heaven but thee? and there is none upon earth whom I can desire beside thee.* There is nothing desirable, but as it is thine, of thee, and from thee, and bears some impression of thy excellence, or brings some imitation of thy love; there is nothing worth desiring or having, but thou art able to do and give. O, my God! make me so in love with the beauties of holiness, that I may at last be partaker of the glory that shall reward it, through the merits of Jesus, my Saviour.
Amen.

P A R T III.

MEDITATION I.

On the Lord's Day.

This is the day, which the Lord hath made, we will rejoice and be glad in it. Ps. cxviii. 24.

1. **B**Ehold the angels assembled in their choirs, and the blessed saints ready with their hymns; behold the church prepares her solemn offices; and summons all her children to bring in their praises; the king of heaven himself invites us, and graciously calls us into his own presence: he bids us suspend our mean employments in the world, to receive the honour of treating with him. To him we owe all the days of our life; let us pay at least this one to his service; a service so sweet and easy in itself, and so infinitely rich in its eternal rewards: let us cheerfully ascend to the house of our Lord, the place he has chosen for our sakes to dwell in; let us reverently fall down and kneel before the Lord, our maker, who comes in person to meet our prayers.

2. Welcome, blessed day; whereon the sun of righteousness arose, and chased away

the clouds of fear; welcome thou art to my soul, thou birthday of our hopes; a day of joy and public refreshment, a day of holiness and solemn devotion, a day of rest and universal jubilee: welcome to us and our dark world, for the healing saving light thou bringest. May thy radiant name shine bright for ever: may all the earth be enlightened with thy beams, and every frozen heart dissolve and sing, *This is the day which the Lord has made; let us be glad and rejoice therein.* This is the day he has sanctified to himself, and called by his own most holy name: that in it we may meet in his temple to adore his greatness, and admire the wonders of his infinite power; that we may remember his innumerable mercies, and deeply imprint them on our hearts.

3. Worthy art thou, O Lord! of all our time, worthy to receive the praises of all thy creatures; every moment of our life is bound to bless thee, since every moment subsists by thy goodness. Shall others labour so much for vanity, and shall we not rest for the service of our God? shall we employ the whole week on ourselves, and not offer in gratitude one day to thee; to thee who bestoweth on us all we have, and wilt give us hereafter more than we hope? O gracious

Lord ; whose mercy accepts such slender payment as our poverty affords ; whose bounty grants so liberally to us, and retains so small a part for thyself ; O make us faithfully observe our duty, and render so exactly the tribute we owe to thee ; that passing still thy days to thy honour, we may end our own in thy favour.

4. When the harvest sun provides a cloud, and seems to rest his wearied beams, he seeks not to save the journey of his light, but only spares the reaper's head : much less seekest thou, O Lord ! who madest the sun and inspirest all creatures to represent thy bounty, by the reserve of a day to procure thy own repose. It is not to increase thine own eternity, that thou thus takest a portion of our time : it is not to receive an advantage to thyself, that thou requirest this day's worship of us. Thy goodness friendly bears the name of the day, but intends for us all the profit of it ; that the wearied hands may be relieved with rest, and enabled to lift themselves up to thee ; that the ignorant minds may be taught thy truth, and learn the way to everlasting happiness ; that the love-prepared souls may approach thy table, and feast their hopes with that delicious banquet ; that all may speak to thee by

prayer, and hear thy voice by the mouth of their pastors.

5. O blessed Lord ! what excellent means has thy wisdom chosen to bring us to thyself ! Thou quickenest our affections, and strengthenest our faith by the word and sacraments, and improvest our charity both to thee, and one toward another, by our public assemblies ; while we all meet together for the same blessed end, and by mutual requests and praises increase our fervours. Happy, thrice happy are they, O merciful God ! whom thy providence has favoured with all these blessings ; who freely may enter thy holy sanctuary, and sing aloud their praises to thy name ; who every day may wait in thy presence, and there securely adore thy person.

6. Where thou art pleased to deny these mercies, refuse not, O Lord ! to extend thy grace ; that at least we may build a chapel in our hearts, and consecrate ourselves to thee. Be thou but present with us, O gracious God, and fill our souls with thy love, we shall need no further motives to draw us to thyself, or other temple in which to address our prayers ; since every place where thou art not is unholy, and where thou art is joy and peace.

7. Show us thyself, O glorious Jesu! in thee we shall behold all we can wish. Only so much we beg to conceive of thy majesty, as may move our hearts to seek thee: only so much of thy unapproachable deity, as may guide our souls to find thee. But, O thou glorious God of truth! in whom the treasures of knowledge are laid up; unless thou draw the curtain from before our eyes, and drive away the clouds that intercept our sight, we shall never see those heavenly mysteries, nor discern the beauty of thy providence.

8. Why should we thus neglect that sacred science, and be busy in every thing but our own salvation? why should we forsake the real substance, to embrace an empty shadow? Has the almighty goodness made all things for us, and shall we do nothing for him or ourselves? If we may not know thee clearly now, let us know so far that we may long to know further: if we cannot love thee perfectly in this life, let us love so much, that we may desire to love thee hereafter to all eternity.

The Prayer.

O Most glorious God! thou art infinite in all perfections, and it was thine own

essential goodness that inclined thee to create us; that thou mightest communicate thyself unto us, and exercise thy grace and bounty upon us. Thou hast given us all the assurance that we can desire, that thou delightest to do us good, and that thine ears are open unto our prayers: how justly then art thou the desire and the worship of all nations! But, alas! O Lord! it is so little that we sinful creatures know of thee, that we cannot praise thee according to thine excellent greatness, whose glorious name is exalted above all blessing and praise.

I humbly beg the assistance of thy holy spirit, that I may always worship thee in spirit and in truth; that I may praise thee with understanding, and recount thine excellencies with that sense and adoration, as I ought. Grant that in all the solemnities of religion, I may approach thy presence with such awful and reverend thoughts of thee, and with such a holy frame and temper of mind, as those duties require: gather in my wandering thoughts, and keep them stedfast in the contemplation of those divine truths, which represent my duty, and thy love and kindness toward me; that, by serving thee with a religious reverence this day, I may be disposed to walk in thy fear all the rest of my life.

Be graciously pleased, O Lord! to fulfill the devout prayers of thy church, this day offered unto thee for all mankind; and let all those supplications for grace, mercy, and peace, together with all the praises and thanksgivings, rendered unto thee for all thy blessings, be ever acceptable in thy sight. Let the light of thy gospel shine upon all those who sit in darkness, and in the shadow of death, and guide their feet into the way of peace, that we may all become one fold under one shepherd, Jesus Christ; to whom with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

MEDITATION II.

On the Joys of Heaven.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

I. **B**lessed be thy gracious wisdom, O Lord! who preparest such great things for them who love thee: things which are too high and spiritual for our flesh and blood to comprehend. Though

to us it cannot yet appear, what we shall be ; yet after this manner hast thou revealed thy sublime rewards, to allure and captivate us with those things, which of this world are most admired. Sceptres and crowns, thou knowest, are apt to win the hearts of us thy children. Children alas ! we are too truly in useful knowledge ; O that we were so in love and duty ! What is a drop of water to the boundless ocean, or a grain of dust to this vast globe ! Such, and infinitely less, are the richest kingdoms here below, should we compare their most pompous state to the least degree of the joys of heaven.

2. When thou hast fed us a while with milk, thou inviteest our appetites to stronger meat. Thou tellest us of a blessed society of saints and angels, with whom we shall dwell in perpetual friendship, and be loved and esteemed by them all for ever. Thou tellest us of a pure soul ravishing joy ; to behold the amiable face of Jesus, whose gracious smiles shine round about, and fill the heavens with holy gladness. Thou tellest us, dear Lord ! of delights that are still incomparably higher than all these. Hearken, O my soul ! and humbly adore thy God, for he intends himself to be thy portion and exceeding great reward. Himself he will

clearly unveil before us, and openly show us that great secret ; what it is to behold his face, and to know as we are known.

3. O happy secret ! if once at last attained ; if once we can but see the face of our God in glory : to know the immensity of his self-subsisting essence, and the infinite excellence of all his attributes. This, my soul, is the summit of happiness ; this is the supreme perfection of our nature : this alone is worthy to be the aim of our being, the hope and end of all our labours ; we then shall be at rest, and our satisfied desires reach no further.

4. Arise, my soul ! and leave mortality and time below thy flight ; to thee these joys belong : arise and advance thyself on high ; fly away with the wings of thy spirit, to that glorious land of promise ; visit those heavenly regions, and walk in that paradise of pure delights, among the spirits of just men made perfect, who perpetually contemplate the eternal deity. Think, though thy habitation at present is in this vale of tears, thou mayest hope one day to be advanced to their dignity ; to have a place, and sing among their holy choirs.

5. O what love will it kindle in our hearts, when we shall see these shining

mysteries ! when our great God shall strike his brightness on the eyes of our soul ! O what excessive joy will that love produce ! what profound repose will that joy beget ! A joy so infinitely high, and so eternally secure, that, without losing what we are, we shall, according to our capacity, become even what he is ; we shall take part in all his joys, and share in the glories of all his heaven. There, my soul, we shall rest from all our labours, which are but the way to all that happiness ; there we shall rest from sin and sorrow, and no longer be troubled with ourselves or others ; but rest for ever in the protection of our God.

6. O heaven ! the eternal source of all these joys, and infinitely more, and infinitely greater ! as the hart pants after the water-brooks, so does my soul thirst after thee. When, O my God ! shall I sit at the fountain-head, and drink my fill of those living streams ? when shall I be satisfied with that torrent of pleasures, which spring for ever from thy glorious throne ? O that the days of my banishment were fully finished ! how is the time of my weary pilgrimage prolonged ! Why am I still detained in this valley of tears ; still wandering up and down in this wilderness of dangers ?

7. Come thou, sweet Jesu ! my only hope, and sure deliverer out of all my sorrows and dangers : come thou, and here begin to dwell in my heart, and fit me for the life I shall lead hereafter : come, and prepare my soul for thee ; and then, when thou pleasest, take it to thyself. Never can we say too much of this glorious subject ; never can we think enough of the felicities of heaven : but, alas ! how faint and dim, how short and imperfect are all human conceits, and descriptions of the happiness of that blessed place. Who will give me the wings of a dove, that I may fly away from the troubles of this life, and be at rest, dear Lord ! with thee ?

8. Here we, alas ! are forced to sigh, and bear with grief the burden of our miseries ; often we encounter chances, that endanger us, and divert our progress on the way to bliss ; often we are assaulted with temptations that overcome us, and set us back in the accounts of eternity. How many times, O my soul ! have we plainly concluded that earth affords no real joys ! how many times have we fully agreed, that heaven alone is the place of happiness ! Yet do these false allurements again deceive us, and steal away our hearts to doat upon folly : we forget our best resolves, and neglect our true felicity. O thou vic-

torious conqueror of sin and death ! do thou assist us in this dangerous warfare : O thou benign refresher of distressed spirits ! do thou relieve us in this tedious pilgrimage.

The Prayer.

O Most glorious God ! who hast prepared for us the joys of heaven, and taught us the way to attain them ; enable me, I beseech thee, stedfastly to attend thy divine instructions ; and assist my holy endeavours to withdraw my mind more and more from these sensible things, that it may have a clearer sight of its heavenly country from whence it came, and to which it desires to return ; that so, having my eyes always fixed on that blessed recompence of reward, I may live above this world, and despise and trample upon all its vanities and allurements, which are apt to interrupt my progress toward heaven.

Thy blessed Son hath told us, that in thy house are many mansions, and that he is gone to prepare a place for us ; do thou, I beseech thee, for his sake prepare me for those mansions of bliss, and that fulness of joy, which is in thy presence. Renew and perfect thine own image in me ; that, being holy as thou art holy, I may be meet to be partaker of the inheritance of the saints in

light; that inheritance incorruptible, and that fadeth not away, but is reserved in heaven for those, who are kept by the power of God, through faith, unto salvation: to which blessed inheritance do thou, I beseech thee, bring me and all thy faithful people, through the merits of thy dear Son our Saviour, Jesus Christ. *Amen.*

MEDITATION III.

On Meekness.

Blessed are the meek, for they shall inherit the earth. Matth. v. 5.

1. **L**earn of me, says our blessed Saviour, *for I am meek and lowly of heart, and you shall find rest to your souls.* Thou, Lord! wast wonderfully meek, a glorious pattern of humility and patience: and in that meekness and patience, didst always possess a well composed soul; a mind regular in all its motions, always easy to itself, and always ready to do the will of him who sent thee.

2. O my soul! let us meditate upon and imitate the meekness of the humble and patient Jesus, who *wast dumb, as a sheep before the shearers, and as a lamb that is*

brought to the slaughter. He was oppressed, and he was afflicted; yet he opened not his mouth. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him who judged righteously. Let us labour to tread in his steps, and to imitate him in this lovely grace.

3. O thou, the fountain and pattern of meekness! possess our souls with this excellent virtue, that our minds may never be discomposed; that our tongues may not break out into violent expressions, nor our hands into any injurious actions. Meekness of spirit is indeed the heaven of this life; but the heaven of heavens, O Lord! is above with thee. Meekness may qualify our miseries here, but to be fully happy, we must stay till hereafter; till thy mercy brings us to our last great end; that glorious end for which our souls were made, and all things else to serve them on their way.

4. It is not to sport away our time in pleasures, that thou, O Lord! hast placed us here on earth. It is not to gain a fair estate, that thy kindness still prolongs our days; but to do good to ourselves and others, and to glorify thee in a wise improvement, and regular use of thy creatures: to increase every day our longing

desires of beholding thee in thine own brightness. By the goodness of thy creatures we should be inflamed with greater longings after thee, because thou hast all that goodness in thyself: by the defect and insufficiency of thy creatures we should increase our desires of thyself, because thou hast all that goodness which they want.

5. O glorious and chiefest good! whose infinite sweetness provokes and satisfies all our appetites; may my entire affections delight in thee, above all the vain enjoyments of the world; above all praise and empty honour, above all beauty and fading pleasure; above health and all deceitful riches, above all power and subtillest knowledge; above even all that thy own bounty can give, and whatever is not thy very self.

6. O may my wearied soul repose itself in the centre of eternal rest. May I forget myself to think on thee, and fill my memory with the wonders of thy love; that infinite love, which when my thoughts consider as they are able, the goods or ills of this world lose their names, and yield not either relish or delight. But the more I speak of thee, the worse I think of myself; who have so little esteemed, loved, or imitated thee, who alone art worthy of all the honour, glo-

ry, and service, that I and all creatures can render unto thee.

The Prayer.

O Blessed Jesu ! who was led as a sheep to the slaughter, let, I beseech thee, that admirable example of meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of spirit, as no provocation may ever be able to disturb. Lord ! grant that I may be so far from offering the least injury, that I may never return the greatest, any otherwise than with prayers, and showing kindness unto men : that putting on bowels of mercy, meekness, and longuffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the prince of peace ; to whom, with the Father and the Holy Spirit, be all honour and glory for ever. *Amen.*

MEDITATION IV.

On the Creation.

In the beginning God created the heavens and earth. Gen. i. 1.

I. **L**ET us with reverence appear before the majesty of heaven, and humble

ourselves in the presence of his glory : let us bring forth our psalms of praise, and sing with joy to our great creator. He made us, not we ourselves, and freely bestowed upon us all the rest of his creatures, to engage our hearts to love his goodness, and admire the riches of his infinite bounty : our bodies he framed of the dust of the earth, and gave us a soul after his own likeness ; a soul, which all created nature cannot fill, nor any thing below his own immensity. For himself he made us, and for his glorious kingdom ; that we might dwell with him in perfect bliss, and sing his praises for ever.

2. Too glorious art thou, O Lord ! in thyself, and thy direct ray shines too bright for our eyes ; yet we may venture to praise thee in thy works, and contemplate thee at least reflected from thy creatures : in them we may freely behold our almighty maker, and freely admire the magnificence of our God. Heaven and earth are full of his greatness, and were created by his power ; from him all the host of heaven receive their being, and have the honour to worship in his presence.

3. He kindled warmth and brightness in the sun, and beautifully garnished the firmament with stars : he spread the air, and

stored it with flocks of birds : he gathered the waters, and replenished them with shoals of fishes : he established the earth on a firm foundation, and richly adorned it with innumerable varieties ; every element is filled with his blessings, and all the world with his liberal mercies : he spake the word, and they were made ; he commands, and they are still preserved ; he governs all their motions in perfect order, and distributes to each its proper office ; contriving the whole into one vast machine, a spacious theatre of his own unlimited greatness.

4. O glorious architect of universal nature ! who disposhest all things in number, weight, and measure ; how does thy wisdom engage us to admire thee ! how does thy goodness oblige us to love thee ! how does thy greatness and supreme excellency command us to reverence and stand in awe of thee ! Not for themselves alone, O gracious God ! did thy hand produce the holy angels ; but partly to receive in charge thy little flock, and watch them in this wilderness, till thou gatherest them to the folds of bliss : not for themselves at all, O bounteous Lord ! were the rest of this huge creation framed ; but to sustain our lives in the way, and carry us on to our eternal home.

5. O may our souls first praise thee for themselves, and the excellent powers, which thou hast given them, and employ those powers in thy excellent service! May we praise thee, O Lord! for all thy gifts; but infinitely above all, still value the giver. May every blessing be a motive of our gratitude, and every creature a step of approach toward thee. So shall we faithfully observe their end, and happily at last arrive at our own; using them only to entertain us here, till our souls be prepared for the life of heaven; till they become full ripe for thee, and then fly away to thy holy presence.

6. How admirable is thy name, O Lord! over all the earth; how wise and gracious the counsels of thy providence! After thou hadst thus prepared the world, as a house ready furnished for man to inhabit, thy mighty hand framed our bodies of the dust, and built them in a shape of use and beauty: thou didst breathe into us the spirit of life, and fit us with faculties proportioned to our end: thou gavest us a soul to govern our bodies, and endued us with reason to command in our souls: thou hast revealed to us a law for the improvement of our reason, and enablest us by thy grace to observe that law: thou madest us lords over

all thy creatures here below, and but little inferior to thy glorious angels above : thou compellest whole nature to serve us without reward, and designest us to love thee for our own happiness : thou designest us as an age of pure delights, in that sweet and fruitful garden ; where having led a long and pleasant life, thou hast promised to transplant us to thine own paradise.

7. All this thou didst, O glorious God ! the full possessor of universal bliss ; not for any need thou hadst of us, or the least advantage thou couldst derive from our being. All this thou didst, O infinite goodness ! the liberal bestower of all that we possess ; not for any merit of ours, or the least motive we could offer to induce, but from thine own excessive charity, and the mere inclination of thine own rich nature ; that empty we might receive of thy fulness, and be partakers of thy overflowing bounty. But what return, O Lord ! have we made to thee ? have we considered well the end of our being, and faithfully complied with thy purpose to save us ? Ah ! wretched creatures that we are, we neglect thy holy rules, and govern our actions by chance and humour ; we quite forget our God who made us, and fill our heads with thoughts that undo us.

8. Pardon, O gracious Lord! our past ingratitude, and mercifully direct our time to come; teach every passage of our yet remaining life, to express the acknowledgments due to thee. O make our senses subject to our reason, and our reason entirely obedient to thee: O make the whole creation conspire to thine honour, and all that depend on thee join together in thy praise. This is the only praise thou expectest from us, and the whole honour thou requirest of thy creatures; that, by observing the orders thou appointest here, in this lower region of motion and change, we may all grow up to be happy hereafter, in that state of permanency and eternal rest.

The Prayer.

ALL thy works praise thee, O Lord! and the saints give thanks unto thee: they show the glory of thy kingdom, and talk of thy power; that thy power, thy glory, and mightiness of thy kingdom may be known unto men: thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages. Thou art worthy, O Lord! to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were crea-

ted. Thou art the sole Lord and proprietor of the whole earth ; all things do necessarily depend on thee, and it is in thee only we live and move, and have our being ; thou madest man for thyself, and all things visible for man. Give me grace, I beseech thee, humbly to admire and adore thy infinite fulness of being in thyself, and thy immense liberality to us ; and mercifully vouchsafe so to order all thy creatures about us, that they may attain their perfection in duly serving us, and we ours, in eternally enjoying thee, through Jesus Christ, thy Son, our Saviour and Redeemer. *Amen.*

MEDITATION V.

On the Divine Perfections.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v. 48.

I. **C**OME, let us sing the praises of our God, and joyfully recite his divine perfections. His being is of himself alone, and no dependance his eternal essence knows : his knowledge fathoms the extent of all things, and with his power he commands them as he pleases : his goodness is supremely infinite, and all his glorious attributes

transcendently adorable. He is the source of all felicity, eternally full of his own unchangeable bliss: before time began, he was; and when the sun must lose its light, his day will remain the same for ever.

2. We admire the light of the sun, the regularity of its motions, the efficacy of its heat, and the just and orderly revolutions of all the heavenly bodies: but thou must know, O my soul! that all these excellencies are and flow from God! and are indeed but feeble images of his adorable majesty. For he is a spirit most pure and holy, and infinite in all perfections; he is eternal, immutable, and omnipotent, most wise and just, most happy and glorious, most gracious and merciful, tender and benign, liberal and beneficent; he is the original and fountain of all that is good and amiable, and it is in him that we live, move, and have our being.

3. It is therefore highly meet and right, that we should own and acknowledge his divine perfections, by a suitable exercise of all our powers and faculties; that we should contemplate his superlative excellence with the deepest awe, reverence, and admiration; that we should love and desire him with the full bent and spring of our souls; that

we should fix and concentre upon him all our passions and affections ; that we should make him the centre of our desires, and the end of our actions ; that we should despise ourselves and the whole creation, in comparison of him ; and that we should study to please this perfect being, that we may at last be admitted to the glorious communications of his infinite perfections.

4. The heaven of heavens is the palace of his glory, and all created nature the subjects of his dominions. In his presence the brightest seraphim cover their faces, and all the blessed spirits bow down their heads at his footstool : it is the loved employment of those blessed spirits to sing aloud the eminent perfections of their God and ours ; let us then stretch our utmost thoughts to exalt his divine greatness.

5. But, O most glorious and dreadful deity ! how dare we wretches undertake thy praise ? how dare our sin-polluted lips pronounce thy name ? or where shall we find expression fit for thee ? We cannot praise thee according to thine excellent greatness, for thy name is exalted above all blessings and praise ; all we can say is nothing to thy unspeakable excellency, all we can think but a faint shadow of thy unconceivable

beauties ; even the voice of angels is too low to reach thy worth, and their highest strains fall infinitely short of thee. Only in this shall thy servants rejoice, and all the powers of our souls be glad, that thyself alone art thine own full praise ; that thine own incomprehensible power, thine own unlimited wisdom, thine own unspeakable goodness praise thee.

9 Yea, all thy works praise thee, O Lord ! and thy saints give thanks unto thee ; for it is a good thing to praise God and exalt his name, and with honour to show forth all his works ; therefore be not slack to praise him. Thou art worthy to be praised with all pure and holy praise ; therefore let thy saints praise thee with all thy creatures, and let thine angels and thine elect praise thee for ever.

The Prayer.

O Most glorious God ! thou art the most excellent nature, the perfection of all beauty, and the fountain of all graces : thy being standeth like the strong mountains, and thy perfections are like the great deep. Thou always wast and ever wilt be happy without us, or any of the praises that we or any other creatures are able to render

unto thee. It is we that stand in need of thy continued grace and love, who art the father of our spirits, the only hope and stay of our hearts, in whom alone our desires can meet with perfect rest and repose.

When I consider all this, I am amazed at my own stupidity, that I should not fear and reverence thee, and seek thy love and favour above all things, by studying to please thee in universal obedience to thy blessed will. But I see, O my God! the reason why I am no better affected toward thee; I seldom contemplate thy divine perfections, my eyes are weak and cannot bear the splendor of thy light, and I do not frequently enough consider and deeply ponder what I confess thou art, and in what relation I stand to thy divine majesty.

O my God! have pity upon me, and since without holiness no man shall see thee, do thou, I beseech thee, purify my soul, and enlighten my understanding, that I may behold thy face in righteousness, and be satisfied with thy likeness. O let thy beauties so attract my thoughts and desires that I may look for thee in holiness, and behold thy power and thy glory! I cannot now see it but in a glass darkly, but thou hast told us, that those who are pure in heart, shall hereafter see thee face to face. Grant there-

fore, O blessed God ! that I may so love and serve thee here, that I may behold and enjoy thee for ever hereafter, through the merits and satisfaction of thy dear Son, Jesus Christ, our Lord. *Amen.*

MEDITATION VI.

On the divine Love.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38. 39.

1. **L**ET us consider, O Lord our God ! let us thankfully remember what thou art to us. Thou art the great beginning of our nature, and glorious end of all our actions : thou art the overflowing source from whence we spring, and the immense ocean unto which we tend : thou art the free bestower of all we possess, and faithful promiser of all we hope for : thou art the strong sustainer of our lives, and ready deliverer from all our enemies : thou art the merciful

scourger of our sins, and bounteous rewarder of our obedience: thou art the only wise God, and the only safe conductor of this life's pilgrimage: thou art the ever-blessed God, and the eternal rest of our wearied souls.

2. Such words, alas! our narrowness is constrained to use, when we endeavour to speak of thy bounties: wider a little can our thoughts extend, yet infinitely less than the least of thy mercies. Tell us thyself, O gracious God! what thou art to us; say to our souls, thou art our salvation. To know thee, O Lord! is the highest learning, and to see thy face, the only happiness. To know ourselves is the truest wisdom, and to see our own poverty, the safest riches.

3. Let us now consider, O Lord our God! let us humbly remember what we are to thee. We, who are nothing in ourselves, what can we be to thy immensity? Thou, who art all things in thyself, what canst thou receive from our poverty? This only we are to thee, O great Creator! the unthankful objects of all thy bounties: this only we are to thee, O dear Redeemer! the unworthy cause of all thy sufferings. Guilty we committed the crime, and thou with thine innocence endurest the punishment:

we went astray from the path of life, and thy mercy came down from heaven to seek us; to seek us in the wilderness where we had lost ourselves, and bring us home to the discipline of thy love.

4 Lord! what are we, that thou shouldst thus regard such poor and inconsiderable wretches? what can our good will avail thy bliss, that with so many charms thou wooest us to love thee? what can our enmity prejudice thy content, that thou dost threaten so severely, if we love thee not? Thou knowest, dear Lord! there is misery enough in living destitute of thy blissful love; and that is the only cause which moved thy goodness to court our affections, and prevent us from casting away ourselves by doating on the follies of this deceitful world: thou knowest the danger to which by nature we are exposed; and therefore strivest by greatest fears and hopes, and by all the wisest arts of love and bounty, to draw us to thyself, and advance us to thy kingdom.

5. But oh, unhappy we! whose frowardness require so strange proceeding, to force upon us our own salvation. Yet happy we are in this, that our wants have met so kind a hand, that our God is good, and that his goodness needs but our emptiness to engage

him to fill us, and nothing but our misery to move him to make us happy. O thou boundless and bottomless love ! what tongue is able to express the beneficence, that has prepared and promised a heaven of endless joys, only to tempt and bribe thy creatures, to do what is good for themselves ; and without any prospect of self-advantage, has obliged us to be our own benefactors, by promising to reward us from being so, with a most glorious and blissful immortality !

6. Lord ! without thee, what is all the world to us, but a flying dream of busy vanities ? It promises indeed a paradise of bliss, but all it performs is an empty cloud ; thy joys alone make the only solid heaven. Lord ! without thee, what are we to ourselves, but the wretched causes of our own ruin ! We, till thou gavest us being, were purely nothing ; more removed from happiness, than the most miserable of thy creatures : and now thou hast made us wholly depend on thee, and perish immediately if thou withdrawest thy hand. Thou, without us art the same all-glorious essence, being full of thy own eternal felicity ; without us thy royal throne stands firm for ever, and all the powers of heaven obey thy pleasure.

7. Pity, O gracious Lord ! our imperfect nature, whose every circumstance is so contrary to thine. Thou dwellest above in the mansions of glory, and we below in houses of clay : thou art immortal, and thy day outlives all time ; we are every moment going downward to our graves : thou art immense, and thy presence fills the heavens ; but the greatest of us, alas ! how little are we : thou art almighty power, all-sufficient fulness ; we are poverty and weakness itself. When, O my God ! shall these distances meet together ? when shall these extremes embrace each other ? We know they once were miraculously joined in the sacred person of thy eternal Son ; when the king of heaven stooped down to earth, and grafted into his own person the nature of man. We hope they once again shall be happily united in the blissful vision of thy glorious self, when the children of this earth shall be exalted to heaven, and made partakers of thy divine nature.

8. But are there no means for us here below, O thou infinitely high and glorious God ! Is there no way to approach toward thee, to diminish at least this uncomfortable distance ? There is none but the way of holy love, which none can attain but by thy free

gift. O dearest Lord let us humbly beg thy grace, that we may love thee, who art so many ways worthy of more than our hearts: and yet, unless thou first love us, and sweetly draw us by thy gentle hand, never shall we be so happy as to love thee, nor ever happy unless we love thee. O bountiful God! to all thy favours add this one more, of making us esteem thee above them all. Be thou to us our God and all things, and make us nothing in our own eyes: be thou our whole everlasting delight, and let nothing else be any thing to us.

The Prayer.

O Most gracious God! and most kind and merciful father, thou art the best friend I have in all the world, and hast showed a thousand times more love to me than ever I showed to myself; but vile and ungrateful that I am, I can think of all thy goodness with cold and frozen affections, and feel none of the impressions of thy love. There is a dark cloud of ignorance spread over my soul, that intercepts thy beams; I cannot fully know how lovely thou art.

O do thou open and fix my eyes upon thee, who art love itself; inspire me with such clear and lively apprehensions of thy essential beauties and perfections, and of thy

hountiful love and boundless benevolence to all thy creatures, as may every day more and more raise and improve my love to thee. It is the sole excellency of my nature, that I am capable of loving thee; and it is my glorious privilege, that thou art pleased to accept such a worthless thing as my love. O do thou kindle and inflame this divine fire within my breast; let it melt away all secret aversions to my duty, and temper my mind to thy blessed will, that my duty may be no longer a burden to me, but I may with the same complacency and delight do the will of thee my Father, upon earth, as it is done by my brethren in heaven, and at the last be made happy with them, in serving and adoring thee for ever. *Amen.*

MEDITATION VII.

Of God's Benefits.

Bless the Lord, O my soul! and forget not all his benefits. Psal. ciii. 1.

FROM thy goodness, O Lord! we derive our being; and if thou withdrawest thy hand but for one single moment, we instantly return to our first nothing. From all

our enemies thy providence defends us, and covers our heads in the day of danger. Thou sendest in thy grace to relieve our weakness, and disappointest the temptations that threaten to undo us. Here thy almighty power sustains our life, and mercifully allows us space to repent; that by well employing the time thou lendest us, we may wisely provide for eternity. Thou still pourest thy benefits upon us, and shall we neglect our duty to thee? Bless the Lord, O my soul! and forget not any of his benefits; but still adore thy God! who preserves thee.

2. Be thou eternally adored, O God of our salvation! and may thy praises be sung by thy servants for ever. When our first parents had disobeyed thy precepts, to the ruin of themselves, and their whole posterity, thy mercy immediately provided a remedy, and graciously promised a powerful redeemer. A redeemer who should conquer sin and death, and crush in pieces the serpent's head, that drew us into misery; who should fully repair the breaches of mankind, and render our condition better than before. Enlighten our eyes with a clearer view of those excellent truths that belong to our peace, and support our nature with a stronger grace, to bear up safely through

all encounters, till we arrive at the land of rest, and be received for ever into his glorious kingdom.

3. O blessed Jesu ! our strength and our guide, who knowest and pitiest our weak capacities, who in thy tender care hast contrived such means, that nothing can undo us but our own perverseness, nothing but the wilful love of sin and death ; how easy hast thou made the way to heaven ! how light is the burden thou layest on thy servants ! It is not only to believe in thee, the God of truth, but to love thee our greatest benefactor ; and we perfectly fulfil every branch of thy law : it is but desiring to see thee, our supreme beatitude, and we are sure to possess an eternity of joy. Blessed, O my God ! be the wisdom of thy providence that alone knows the way to draw good out of evil ; that not only restores us to our first degree, but makes even our fall rebound us to a greater height. Lord ! as thy goodness turns all things to the advantage of thy elect, O may the elect praise thy goodness in all things.

4. Admirable wert thou, O Lord ! in thy merciful promise, but infinitely more in thy wonderful performance. Thou didst not depute an angel to supply thy

place, nor intrust so great a work to the management of a seraph; but thyself didst bow the heaven and come down, and with thy own blessed hands work our redemption. Thyself didst take upon thee our frail nature, and vouchsafe to be born of a humble virgin; condescending to the weakness of a child, a child whose parents were poor and unesteemed in the world; contenting thyself with a cradle of a manger, and the uneasy lodging on a bed of straw.

5 Wonder, O heaven! and be amazed, O earth! and every creature humbly bow your heads: bow and adore this incomprehensible mystery; *the word was made flesh, and dwelt among us.* But most of all, let us who are most concerned, the banished children of unfortunate Adam, let us bow down our faces to the dust, and prostrate adore so unspeakable a mercy. Behold, thus low my Saviour stooped for me, to check the pride of my corrupted nature: behold, thus low he stooped to take me from the ground, and raise me to the felicities of his own kingdom.

6. Lift up thy voice with joy, O my soul! and sing Hosannah to the new born Jesus: call all his blessed angels to celebrate

his birth, and repeat afresh that heavenly anthem, *Glory be to God on high, on earth peace, goodwill toward men*: rejoice all you faithful nations of the earth, when you hear the sweet name of our dear redeemer: and with your bended knees and hearts adore the blessed Jesus. He is the son of the ever-living God, equally participating the glories of his father: he is that great Messias, whom the prophets foretold, and the ancient saints so long expected.

7. In the fulness of time, he came in person to visit our miserable world. He came with hands full of miracles, and every miracle full of mercy; he made the crooked become straight, and the lame to walk and leap for joy; he opened the ears of the deaf, gave light to them who were born blind, and loosed the tongues of the dumb to speak; he cleansed the leprous by the word of his mouth, and healed their diseases who but touched his garment. To the poor he revealed the treasures of his gospel, and taught the simple the mysteries of his kingdom. He cast out devils by the command of his will, and forced them to confess and adore his person. He raised the dead from the grave to life; nay, even himself being slain for us on the cross, and his tomb made

fast and secured with a guard, he rose again by his own victorious power, and carried up our nature into the highest heavens.

8. All these stupendous signs, O glorious Jesu! were done to witness thy truth with the seal of heaven, and endear thy precepts with obliging miracles; that thus engaged we might believe in thee, and obeying thy law be eternally saved. O let not all this love, dear Lord! be lost by so many tokens so kindly expressed; but soften our stony hearts into a tender sense of thy goodness and their own true duty, and raise our dead spirits from this heavy earth, to dwell with thee in the land of the living; that as we here admire thy bounteous power, and daily sing the wonders of thy grace, so we may hereafter adore thy blessed self, and sing eternally the wonders of thy glory.

The Prayer.

O Blessed God! who daily loadest us with benefits; as is thy majesty, so is thy mercy; for thou art infinitely good to all thy creatures, even to ungrateful and unworthy men. It is a wonder, O Lord! that thou shouldst be at such expence about those who had chosen to be any thing rather than such as thou madest them. None but

infinite compassion could be so tender of those, who had despised thy image, and loved to live like the beasts that perish: none but thou, O merciful God! could think of bestowing greater benefits on such brutish sinners; and nothing but a stupid negligence could ever refuse to be made partakers of such endless happiness as thou designest to us.

Thou sendest one blessing as the earnest of another; having given thy Son to us, that he might give us thy Holy Spirit, and gave him to die for us, that he might give us life; thou grantest to us thy grace that we may repent, and thou givest us repentance that thou mayest give us pardon; thou givest us temporal blessings, that we may thirst after spiritual; and thou fillest us with spiritual blessings in Christ, that we may long for the accomplishment of them in immortal life: thou dost us good before we ask, and givest liberally unto us, that thou mayest move us to ask more; thou desirest us, that we would let thee bless, and not put impediments in the way of our own happiness.

And, O how great! how free is that goodness! which is most of all pleased when we are happy, and esteems our doing ourselves good with thy grace and favour, the return that we should make of thy bounty!

H

What shall I render unto the Lord for all the benefits he hath done unto me ! O bountiful God ! who art the giver of every good and perfect gift, who givest liberally, and upbraidest not, give me, I beseech thee, such a serious and considerate heart, as to return unto thee the constant, uniform, and cheerful obedience of a godly life ; by which I know I shall not only most praise and glorify thee, but do the greatest benefit to myself : give me grace so to use the good things thou vouchsafest me here, that I may be capable of enjoying those richer blessings which thou hast promised in the other world to all who love and obey thee, through Jesus Christ, our Saviour. *Amen.*

MEDITATION VIII.

On the Mercies of God.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Dan. ix. 9.

1. **W**IPE away the tears from thine eyes, O my soul ! and clear thy heart from all clouds of despair ; for though our God is infinite in power to punish, he is also infinite in goodness to save. How often have

we broken his divine commands ! yet still his earth sustains and serves us. How often have we abused our fulness of bread ! yet still his clouds shower plenty upon us. He is merciful and gracious, as well as long-suffering ! a God, forgiving iniquity, transgression, and sin. He spares us so long, that we may have time to repent, and seek and obtain his pardon.

2. O the excess of mercy vouchsafed to Adam, and to us his contemptible posterity ! for whom the sovereign king of heaven humbled himself to descend upon earth, to lead a poor laborious life, and suffer a painful ignominious death. He came to be a prince and a saviour, to give us repentance, and remission of sins : to teach us by an exemplary life how to live acceptable to God ; and to expiate our sins by his death. Thy mercies, O Lord ! are above all thy works, and this is above all the rest of thy mercies.

3. Still, my soul ! dwell in the contemplation of the mercies of our God ! it is good and pleasant to be here. When we lay buried in the abyss of nothing, it was his own free goodness that called us into being. He fashioned our limbs in our mothers wombs, and filled our nurses breasts with milk : he enlarged our little steps when we

began to go, and carefully preserved our helpless infancy ; commanding even his angels to bear us in their hands, lest we dash our feet against a stone.

4. Consider, O my soul ! how many dangers we have happily escaped, and not one of them but was governed by a divine providence ! how many blessings do we daily receive, and there is not one of them but proceeds from his bounty ! He provided tutors to instruct our youth, and to plant in our tender minds the seeds of virtue : he appointed pastors to feed our souls, and safely to guide them in the way of bliss : he sealed his love with sacraments of grace, to breed and nourish in us faith and charity.

5. All this thou hast done, O merciful Lord ! the wise disposer of heaven and earth ; all this thou hast done, and still thou goest on by infinite ways to gain us to thy love. Thou commandest us to ask, and promised to grant ; thou invitest us to seek, and assurest we shall find ; thou vouchsafest even thyself to stand at the door and knock ; and if we open, thou enterest and fillest our hearts with joy. If we forget thee, thou renewest our memories ; if we fly from thee, thou still kindly findest some means to recall us ; if we defer our amendment, thou dost

patiently stay for us, and nevertheless when we return, we find thy arms open to embrace us.

The Prayer.

O Most gracious Lord! whose mercies endure for ever; who hast revealed thyself to mankind in Jesus Christ, full of pity and compassion, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin; I thy unworthy creature have had long experience of this gracious property of thine; for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me.

I had forfeited my soul to thee, and thou mightest justly have cut me off, and given me my portion with the wicked; but thou hast spared me when I deserved punishment, and in the midst of wrath hast thought upon mercy. O let me never abuse thy mercies, nor grow careless or secure under the abundance of thy goodness, but look on them as engagements and mighty arguments to love and obey thee. Let thy patience and forbearance lead me to repentance, and assist me by thy grace to resist and overcome all temptations to sin, and dispose

me entirely to love thy holy nature and will, and to conform myself unto it in all things; that, as I have hitherto been a signal instance of thy mercy and goodness, so I may be a happy instrument of thy praise to all eternity. *Amen.*

MEDITATION IX.

On the Cares of this Life.

It is but lost labour that ye hasten to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep. Psalm cxxii. 2.

1. **I**T is not so much our sloth that undoes us, as an imprudent choice in applying our diligence; many, alas! take pains enough, many perplex themselves too much. See how the busy toilers for this world are chained perpetually like slaves to their work; how early they rise, and go late to sleep, and eat the bread of care and sorrow.

2. See how the hardy soldiers follow their prince through a thousand difficulties to meet with dangers: see how the venturous mariners expose their lives over stormy seas, into barbarous nations. And why all this? but to fetch perhaps a little fish, or spice; to

gain a few pence, or some petty honour : which others often share in more than themselves.

3. O gracious Lord ! how easy are thy commands ! how cheap hast thou made the purchase of heaven ; half this pains would fit us for thy kingdom, half these sufferings bring us to thy glory, were they devoutly undertaken for thee, and the higher enjoyments of thy glorious promises.

4. Thou biddest us not freeze under the polar star, nor burn in the heats of the torrid zone ; but proposest a sweet and gentle rule, and such as our nature itself would choose, did not our passions strangely mislead us, and the world about us distract our reason. Thou biddest us but wisely love ourselves, and attend above all things our own true happiness. Thou biddest us value even this world as much as it deserves, since it is the school that breeds us up to the other ; only we are forbidden to be wilful fools, in preferring a short vanity before eternal felicity.

5. O the mild government of the king of heaven ! his will we can do, whatever else we are doing ; even while we sit still, and only move our thoughts toward him : but then

we best perform this best of works, when all our affections are most withdrawn from this world, and set on thee alone. Yet let not this thy goodness, dearest Lord! be abused by us, to a wanton neglect; but make us love thee so much the more, as thou more discoverest the excess of thy love.

6. When I see with what unwearied diligence the wretched adventures for all sorts of vanity do pursue their vain designs; let this be taken as a just reproach of my negligence in the pursuit of better things. Make me ashamed, to see others more concerned for the applause of men, than I am for the favour and approbation of thee, my God; to see others more eager for the transient pleasures of this world, than I for those rivers of pleasure which are at thy right hand for evermore.

The Prayer.

O Gracious Lord! who hast promised the good things of this life to them who seek first thy kingdom and the righteousness thereof; enable me, I beseech thee, to discharge my mind of all superstitious cares and immoderate love for the things of this life; and let me never entertain such a

love for this world, as is inconsistent with my hope in heaven. Give me grace to pursue the one thing needful, and to choose that good part which shall not be taken from me; to set my affections on things above, that where my treasure is, there my heart may be also; and to use my utmost diligence to make my calling and election sure: that, doing these things, I may never fall, but an entrance may be ministered unto me abundantly into the everlasting kingdom of our Lord, Jesus Christ; to whom, with thyself and the eternal Spirit, be rendered all honour, glory, and power, from this time forth and for evermore. *Amen.*

A Prayer composed by an eminent Divine of the Church of England, for the use of a Person of Quality dubious in her Opinion.

O Lord God of truth! I humbly beseech thee to enlighten my mind by thy holy spirit, that I may discern the true way to eternal salvation; free me from all prejudice and passion, from every corrupt affection and interest that may either blind or seduce me in my search after it; make me impartial in my enquiry after truth, and ready whenever it is discovered to me, to receive it in

the love of it, and to continue stedfast in the profession of it, to the end of my days.

I perfectly resign myself, O Lord ! to thy conduct and direction, in confidence that thy mercy and goodness is such, that thou wilt not suffer those who rely upon thy guidance, and sincerely desire to know the truth, finally to miscarry. And if any thing that concerns the true worship and service of thee my God, and my everlasting happiness, I am in any error or mistake, I earnestly beg of thee to convince me of it, to reveal thy truth to me, and to lead me in the way wherein thou wouldst have me to go.

But if, by thy grace and mercy, I am already brought into the way of truth, I beseech thee to confirm and establish me in it more and more, to settle my doubting and wavering mind, and to give joy and peace in believing ; and always to preserve me in compassion, and a sincere charity toward those who are in error, and ignorant of thy truth. And because my blessed Saviour hath promised, that they who do his will shall know his doctrine, grant, O Lord ! that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy will and my duty.

Grant, O heavenly Father ! these my most humble and hearty requests, for his sake,

who is the way, the truth, and the life, my blessed Saviour and Redeemer, Jesus Christ.
Amen.

A Private Prayer.

O Lord! who inhabitest eternity, thou art exalted above all principalities and powers! saints and seraphim are ravished with thy glory; angels and archangels adore thy greatness; holiness and honour wait upon thy throne; the sceptre of thy kingdom is an everlasting sceptre; thou lovest righteousness, and hatest iniquity; and therefore they who come before thee, must worship thee in spirit and in truth, if they would be either heard or received by thee: I confess, I am not worthy to appear in thy presence, having nothing to present unto thee, but a sinful and deformed soul, which deserves no longer to be accounted thine.

I am not worthy to receive any more tenders of mercy, who have so often despised it, nor to see what is the riches of thy love who have so unworthily preferred the trifles of this life before the treasures of thy grace. Thou madest it the end of my creation, that I shall glorify thee; but I of all thy creatures have least performed it: that time which I should have employed in thy service

I have sacrificed to sin, and the pleasure of the world.

Thou didst so love the world, that thou sentest thy Son to die for it; but I have so loved the world, that I have despised heaven and my Saviour, rejected thy holy one whom thou hast sent, and by my sinful life have dishonoured that happy name whereby I am called thine, and entitled to thy kingdom.

But though my sins cry aloud for punishment, yet the voice of thine own mercy, and my Saviour's blood, beg more powerfully for pardon. O let his sufferings be my reconciliation, and his punishment for sin, my freedom from it; let the bitterness of thy wrath upon him, be turned into the sweetness of thy love to me; that his cross may be my triumph, and the merits of his passion the purchase of my peace: and grant, that having obtained mercy, I may walk accordingly; that being bought for heaven, I may no more sell myself to sin, nor prefer a few moments of pleasure before an eternity of joy.

Make me to consider the great obligations thou hast laid upon me to love and serve thee, the infinite and abundant testimonies of thy love, which invite my gratitude, and that happiness, which is the reward of them who seek thee. O let not the motions of sin

be more powerful in me than the obligations of thy grace, nor the pleasures of this life of more value to me to walk cheerfully in that way, which thou hast set before me, that neither the crosses nor the pleasures of this life may be able to divert me from thy service; but in what condition soever I am, I may still be found stedfast in my duty to thee, my God.

O thou infinite goodness! teach and enable me, I beseech thee, to adore thee with my whole heart, and to conform my life unto thy law with a perfect constancy. Make me consider that exceeding weight of glory, which thou hast promised to those who strive to conquer the world for thy sake: O let those joys which are so much above my thoughts, be ever in them; let my inability to comprehend the happiness of thy kingdom, heighten my desires after it.

Make me sensible of the vanity of this world, that so the pleasures of it may not steal away my heart from the contemplation of a better; let my life be a perfect and perpetual sacrifice of obedience, ever pleasing in thy sight. Maintain in me such cheerful thoughts of thee, that religion may be my delight, as much as it is my duty; that I may always approach unto thee with a joyful heart, being glad to leave

the company of all other things to go to thee, my God, my exceeding joy. Reconcile me so perfectly to every other part of my christian duty, that all the actions of a christian may be but so many motions of hearty love to thee; and I may so feel the ease and satisfaction of well doing, as to love and delight the more in thee, whose ways are ways of pleasantness, and all whose paths are peace: that so, leading a holy life here, I may lead a happy and heavenly life hereafter; and, being filled with righteousness, I may be filled with glory, and possess joys unspeakable for evermore. *Amen.*

A Prayer for Humility.

O Most glorious God! with what awe and reverence ought I to make mention of thy name, who dwellest in eternity, whose throne is inestimable, whose glory cannot be comprehended, before whom the hosts of angels stand with trembling! With what humility of soul ought I to acknowledge the divine grace, that thou who art so great and highly exalted, wilt humble thyself to take notice of such poor things as we are!

Thou art to be admired with our highest thoughts; thou art to be loved with all our

heart and soul, and strength; we ought to render thee most cheerful service, and confess that we never serve ourselves more, than when we even lose all thoughts of ourselves, and forget all things here in admiring, loving, praising, and giving thanks unto thee.

O blessed God! give me, I beseech thee, that humble spirit which may destroy in me all proud and vain conceits, and make me see that I am miserable and poor, blind and naked, and utterly unworthy of the least of thy mercies; teach me to know thee, and myself, that the sense of thy incomprehensible glory and my own vileness, may make me humble and lowly, and never to think of myself more highly than I ought to think.

Teach me to tread in the steps of my blessed Saviour, and enable me to follow him in his humility, meekness, and patience, till I be endued with the same spirit that was in him. Settle in my heart a serious and strong sense of the glory to which he is advanced, by humbling himself even unto death; that I may never seek great things to myself in this life, nor be ambitious of the praise of men, but with true modesty and lowliness of mind, I may ever seek the peace and profit of all; and being sensible of the imperfections of my best actions, I

may rely wholly upon thy mercy, for salvation, through the merits of him who humbled himself unto the death of the cross, even Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

A Thanksgiving.

O Eternal God! thou art the almighty Father of the world: I was created by thy power, and am preserved by thy good providence; in thee I live, and move, and have my being; to thy undeserved goodness I am wholly obliged for all the goodness of any kind, which ever I enjoyed; to thy bounty I am indebted for all that I now have, and must depend upon it, for whatever I can hereafter expect. O how precious are thy thoughts toward me, how great is the sum of them! I cannot number all thy mercies, nor ever see any end of thy goodness; for even while I am thinking of it, I receive new favours from thee.

I praise thee, O God! I thank thee for all thy mercies, both to my body and soul, for this life and that which is to come; especially I thank thee for thy dear son, Jesus Christ, who is the foundation of all thy mercies; thou hast sent him to die for our sins, and the Holy Spirit to sanctify our

hearts and assist us in our duty. I thank thee for all the gracious inspirations and holy thoughts thou hast at any time put into my mind, for all the pious desires and good resolutions thou hast stirred up in my heart, and for all the helps and assistances thou hast vouchsafed me in the way to heaven.

O blessed God ! affect my mind with such a sense of thy bounty and beneficence, as may make me cheerfully rely upon thy providence for the time to come, that I may be wholly resigned to thy most blessed will, and fully satisfied under all thy dispensations toward me. Endue me, good Lord ! with all those gifts and graces that may enable me to acquit myself as I ought to do, in all the conditions of life which thou shalt be pleased to call me to. Grant that thy grace may always prevent and follow me, and make me continually to be given to all good works ; so that in all my works, begun, continued, and ended in thee, I may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ, our Lord. *Amen.*

P A R T IV.

MEDITATION I.

Of Cleansing the Heart.

Create in me a clean heart, O God! and renew a right spirit in me. Psal. li. 10.

1. **C**OME, let us now prepare our hearts, and humbly offer up this our sacrifice. When, O my soul! shall thy God find thee alone, free from those busy thoughts that fill thy head! O with what readiness would he then instruct thee, and let thee into his blessed secrets? Remember our God is a pure spirit, and delights to dwell in a clean tabernacle: he will not entertain a soul that delights in sin, nor stay where he finds his grace neglected. If he vouchsafes us the blessing of a visit, let us open wide our bosoms to receive him, and summon all our powers to come and entertain him.

2. Come, my understanding! and bring all thou knowest, all that enlightens thee in the way to felicity; come, my will! and call in all thy loves, and contract them all

into one, and settle it here for ever. Come, my memory! but lay aside thy swarm of notions, and forget them all but what concerns thy eternity. Come, my whole soul! with these thy faculties about thee, and prostrate adore the eternal spirit. Behold he is always present with us; he delights to dwell in a pure heart, and is ever ready to receive our petitions, and give us his blessings: he will never forsake us if we chace him not away, but guide and comfort us with his holy inspirations.

3. Come, then, and with devoutest reverence, attend and hear what the Lord our God will say; he leads us thus into retirement and silence, and there familiarly speaks to our hearts. Tell me, O you designed for everlasting happiness! tell me now freely, for none shall interrupt us, what do you chiefly delight to think on, and what do you aim at in all those thoughts? Consider well the question I propose; and when you have examined yourselves give me your answer.

4. O thou our merciful, though offended God! behold thus low we bow our guilty heads, blushing for shame to see our folly; and so much the more, because we see our duty. Happy were we, could we still be

thinking on thee, and raise all those thoughts into desires to be with thee : happy were we could we always feel those fervours, of which sometimes thou inspirest a little spark. O were that spark kindled into fire, and that fire blown up into a continual flame ! but we, alas ! are hot and cold by fits, and which is worse, our cold fit is the longer. Some few half hours we spend in prayer, and many whole days in idleness and vanity : sometimes we bestow a little on the poor, and often throw more away on our passions : sometimes we deny and mortify ourselves, but oftener obey our sensual appetites : sometimes we are drawn by thy grace to do one good work, but we are again seduced by our nature to a thousand iniquities, and then we resist and grieve thy holy spirit.

5. Thus we confess to thee, O Lord our God ! who perfectly seeest every corner of our hearts ; thus we confess to thee, not that thou mayest know us, but that we may know ourselves, and thou mayest cure us. O thou great physician of our souls ! cure us of all our sinful distempers ; cure us of this anguish of intermitting piety, and fix it in an even and constant holiness. O make us use religion as our regular diet, and not only as a single medicine in a pressing necessity !

Make us enter into a course of hearty repentance, and practise virtue as our daily exercise ; so shall our souls be endued with a perfect health, and disposed for an everlasting life of happiness.

6. Now we have begun, permit us, O mighty Lord ! to speak once more, who are but dust and ashes ; let us go on, and open before thee all our miseries. Many occasions lead us into danger ; many temptations lead us into sin : our own infirmities are too strong for us, and ill our customs prevail against us ; every day we resolve to amend, and every day we break our resolutions. O thou comforter of afflicted minds ! have mercy on us ; and pardon what is past ; have mercy on us, and prevent what is to come. Whenever thou seest us unhappily engaged, and blindly running on in the ways of death ; O send thy heavenly grace to check our desperate speed, and shew us that bottomless pit, where impenitent sinners are swallowed up for ever. Strike our too regardless souls with fear, at the dreadful sight of so sad a ruin ; and kindly set before us the beautiful prospect of a pious life.

7. Give us, O gracious Lord ! thou free beginner, and perfect finisher of all virtu-

ous actions; give us thy holy spirit to sanctify our affections, that what we rightly design, we may piously pursue; give us an heroic spirit to confirm our hearts, that what we piously endeavour we may courageously atchieve; suffer not the flesh to deceive us any more, but fortify our spirits against all its assaults. If the flesh grow bold, and insolently demand, how can you live without those liberties? Let the spirit answer, they are base slaves who serve sensual lusts, and the service of God is the only true freedom. If the flesh alledge, what joy in suffering ills, or doing contrary to our inclinations? Let the spirit reply, that the cross of Christ is sweet, and nothing is so glorious as the conquest of ourselves.

8. Say then, O my soul! according to the dictates of the spirit, away flesh and blood, away deceitful world; you cannot enter into the kingdom of heaven: you were created only to serve us in the way and set us down at our journey's end: away with all your fond deluding dreams, be banished for ever from our awakened souls. Come thou to us, blessed spirit of faith! and govern our lives by thy holy maxims: subdue our sense to the dictates of reason, and perfect thy reason with the mysteries of

thy grace : open thou our eyes, that we may see the beauty of thy commands ; how wise and just in themselves, how necessary and beneficial to us, while they improve our felicity here, and fit us for that which is to come.

The Prayer.

O Most glorious God ! who art of purer eyes than to behold iniquity, neither shall any evil dwell with thee : how shall I, a guilty and polluted creature, dare to approach thy presence. I blush, O Lord ! to lift up mine eyes toward heaven ; to me belongs nothing but shame and confusion of face, in which I ought to lie down before thee, I reflect only upon the baseness of my descent, being the offspring of disloyal parents, who were rebels and traitors against thy divine majesty ; with what dejection of spirit then ought I to think of, and mention all those offences whereby I have justified that first rebellion, and still taken part with the devil and his angels, against thee and the motions of thy holy spirit in my heart.

Wretched man that I am, who shall deliver me from this body of death, from this bondage of corruption ? Thy grace, I know, O Lord ! is sufficient for me, and thy Son mighty to save ; his office is to save

his people from their sins; for this end he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. O let the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge my conscience from dead works to serve thee, the living God. Assist me by thy grace, that I may not only abominate all filthy vices, but also hate the garments infected with sin, and abstain from all appearance of evil. And do thou, O God of peace! sanctify me wholly, that my whole spirit, soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.*

MEDITATION II.

Of a negligent Life.

O God! thou knowest my foolishness, and my sins are not hid from thee. Psal. lxxix. 5.

I. **G**OOD God! how extremely ungrateful are we! how strangely insensible of our manifest duty! every creature performs its duty but we, who alone are made capable to understand and know ours,

Every thing lives by rule but we. The sun observes his constant rising, and sets exactly at his appointed time. The sun stands still if thou commandest, and even goes back to obey thy will: and yet the sun pretends to no reward, nor looks to be placed in a higher heaven. But we who expect the performance of glorious promises, we forget and neglect the law of our God, who only instructs us to perfect ourselves.

2. We who are bought by the blood of Jesus, and freely redeemed by his sacred cross; shall we neglect so gracious a Saviour, whose only design is to draw us to his love! O may thy holy will, dear Lord! be our only rule, and thy gracious hand our only guide: O may thy infinite goodness engage us to love thee, and that love prepare us to enjoy thee.

3. What did I say, O Lord, my God! We forget the laws of our God: It was too mild and gentle a reproof for us, who quite contradict thy laws. What thou forbiddest, we eagerly pursue, and what thou commandest, our frowardness still resists. We boldly converse with temptation and sin, which thy charity advises us to fly like death: we timorously dread a loss or frown, where thou biddest us proceed with un-

daunted courage : we govern our actions by our own wild fancies, and expect thy providence should comply with our humours : we would have thee relieve us when we list, and rain and shine as we think fit.

4. Pardon, O gracious Lord ! this our rude perverseness, and incline our wills to submit to thee ; make us exactly observe what thou prescribest, how bitter so ever it tastes to our sense : we are sure thy wisdom knows our infirmities ; we are sure thy goodness delights in our relief. Little, thou knowest, O Lord ! is the good we do, and every grain is derived from thee : great, we confess, are the evils we commit, and all to be charged entirely on ourselves. Thou art O Lord ! all goodness and patience, and we, alas ! all sin and disobedience.

5. Tell me, my soul ! when first thou hast well examined the innumerable circumstances that concern thy state ; tell me, and let not pride deny the truth, nor any thing divert thy free confession : Could we have saved ourselves from any dangerous temptations, unless our God had powerfully sustained us ; could we have carried on any pious purpose, unless his hand had blessed our endeavours ? No ; to thyself, O Lord ! give all the praise, if thy creatures have

performed the least good work ; give to thyself all the glory, if they have not committed the worst of sins : thy hand alone directs us to do well ; and the same blessed hand restrains us from doing ill.

6. It is not in us to esteem the joys above, nor despise the flatteries of this deceitful world : it is not the work of corrupted nature to mortify our senses, and patiently bear the crosses we meet : of ourselves we are inclined to none of these ; but the grace of God enables us to do all things. Therefore, O Lord ! grant me thy grace, that I may withdraw my affections from all the vain and empty enjoyments of this world, and fix them only on thee, my God, and my eternal felicity. Teach me still to begin all my works with fear, to go on with obedience, and finish them with love ; and, after all, sit humbly down in hope, and with a cheerful confidence look up to thee.

7. It was not alone to make the day, that thou, O Lord ! didst make a glorious sun ; but to teach us these pious lessons, and write them plain as its own beams ; that, so should our light shine forth to others, and direct them to glorify God ! so should our charity warm and quicken them into an active zeal for his honour. So when they say we are

under a cloud of adversity, we should, like the sun, be really above it: though we appear sometimes eclipsed, or even extinguished in a night of sorrow and affliction; still we should shine to ourselves and thee, and still go on in the ways of light.

The Prayer.

MOST glorious God! the fountain of all perfections, and the giver of every good and perfect gift; I beseech thee assist me in thy grace, that I may make a suitable improvement of the talents I have received from thy bounty, to thy glory and the public good. I thankfully own, most merciful Father! that thou hast given me sufficient grace, and art never wanting to me in any necessary assistance. O may I never be wanting to myself; but with diligence and carefulness endeavour to work out my own salvation with fear and trembling: let the sense of my duty to thee make me always ready and forward to do it, and the sense of my weakness make me watchful and diligent; let the sense of my past negligence excite me to be fervent in spirit, and the goodness of thy commands render me more fruitful and abundant in the work of the Lord; that so, faithfully improving the

talents thou hast here committed to my trust, I may at last be received into those joys which thou hast prepared for those who serve and love thee. Grant this, O gracious God! for the sake of Jesus Christ, *Amen.*

MEDITATION III.

On the Divine Wisdom.

In whom are hid all the treasures of wisdom and knowledge. Col. ii. 3.

I. **O**UR great and sovereign Lord! the absolute king of heaven and earth sees at once the whole frame of all things, and thoroughly comprehends their various natures: to every creature he appoints a fit office, and guides all their motions in perfect order, till he has wrought his glorious design, to finish the world in a beauteous close. All these he governs with infinite wisdom, and all for the good of them who love him; his counsels are deep and beyond our reach; yet all his ways are just and merciful: he governs his enemies with a rod of iron, and punishes their wilfulness with eternal miseries; but his servants he blesteth with the privilege of children, and rewards their duty with a rich inheritance.

2. Let them neglect thy praises, O Lord ! who never consider thy mercies ; let them be silent to thee, O gracious God ! whose mouths are full of themselves : but as for us, who subsist by thy bounty, we will thankfully acknowledge the riches of thy goodness ; our hearts shall continually meditate on thee, and our lips delight to sing thy praises. Blessed for ever be thy name, O Jesu ! whose infinite charity has vouchsafed us such excellent rules to guide us to heaven : from thee we learn those glorious mysteries that exalt our faith so high above reason ; from thee we derive those heroic counsels, that raise our souls so far toward thee ; and from thy school of grace we learn all that we know, and receive power for all that we do.

3. How long, alas ! might we have wandered here in the midst of darkness and error, hadst thou, O dearest Jesu ! come down thyself to be our light. Never should we have learned to deny ourselves, and to take up our cross and follow thee ; never should we have known that great secret of peace, to forgive our enemies, and to do good to those who despitefully use us : we should have set our affections wholly upon the unsatisfying things of this low earth,

hadst thou not bid us lay up our treasures in heaven; we had always chose the pernicious ways of sin, if thou hadst not terrified us by declaring the miseries that attend them; we should ever have lost the happiness of a religious life, if thou hadst not invited us to obey thy commands, by promising to us the felicities that accompany our doing them.

4. What hast thou promised, O gracious Lord! to the meek and poor in spirit? what hast thou promised to them who mourn, and to those who hunger and thirst after holiness? how many joys has thy bounty prepared for the lovers of mercy and the makers of peace? how many blessings for the pure of heart, and those who with patience bear their crosses? O thou all-seeing wisdom of the eternal Father! who from thy glorious throne didst descend on our earth to teach us the oracles of heaven; write thou these sacred words on the tables of our hearts, and suffer not our passions to break them. Make us still imitate thee, our heavenly master, and continually admire the beauty of thy law: a law that so clearly shows us our end, and so plentifully furnishes means to obtain it; a law so exactly conformable to true reason, and so highly perfective of

human nature; a blessed law, that makes even here our life more sweet, and leads us hereafter to everlasting felicity.

5. O blessed Jesu! never will we cease to exalt thy goodness, since thou never ceasest to oblige us with new blessings; thy generous charity could not be satisfied, in only speaking to us the word of life; it was not enough for thy excessive love, that thy heavenly sermons told us our duty, but thou hast encouraged our obedience, by the sweet enforcement of thy own example. Thou forbaddest thy followers to affect superfluities, and commandest the rich to give alms with cheerfulness; thou biddest us not fear them who kill the body, and yieldest up thine own to the death of the cross; thou enjoinest us to love our fiercest enemies, and thy dying breath prayed for thy crucifiers.

6. Thy perfect soul needed not, as our weak natures do, those methodical forms and discipline of religion; yet thou vouchsafest to observe the common feasts, and assist at the public offices of the temple: thou didst watch, and pray, and fast, with so fervent a zeal, that thy practice outdid thine own precepts. This life, and even death itself, our merciful Lord undertook,

to mark out for us the way to heaven, to beat it plain by his own sacred steps, and render our passage thither easy and secure. Let us then, O my soul! joyfully walk in that path, and confidently rely on so glorious a leader, who promises, if we faint, to look back and relieve us.

7. O dearest Lord! bow down thy merciful eyes, and pity the frailties of our imperfect nature: reach forth thy hand, and strengthen us with thy grace, that nothing may obstruct our advance toward thee; but in this dangerous labyrinth of the world, and the whole course of our pilgrimage here, let thy heavenly dictates be our map, and thy holy life our guide, till we come to the end of our race, and attain the end of our hope, even the salvation of our souls.

The Prayer.

O Lord! how manifold are thy works! in wisdom hast thou made them all; and they all wait on thee, that thou mayest give them their meat in due season. O thou who art the father of light! from whom cometh every good and perfect gift, who givest to all men liberally, and upbraidest not; give me, I beseech thee, that

wisdom which descendeth from above, which is pure, peaceable, gentle, and easy to be intreated, full of mercy and good works, without partiality, and without hypocrisy. O send her out of thy holy heavens, and from the throne of thy glory; that being present she may labour with me, that I may know what is pleasing unto thee. Impart to me, O my God! I beseech thee, that heavenly wisdom which may dispose me to seek thy kingdom and the righteousness thereof; to sell all for this one pearl of great price, and to esteem myself rich in no treasure but thee; to take satisfaction in all things else, in such degrees, and in subordination to such purposes only, as thou hast appointed; and to receive every dispensation of thy providence, with such a spirit and temper, as becomes my duty, and as may render it serviceable to the ends for which thou sendest it; that I may submit to, and do thy will here on earth, as it is done in heaven, with a full and entire, and perfect consent. Grant this, O gracious God! for thy dear Son's sake, Jesus Christ, our Saviour. *Amen.*

MEDITATION IV.

On the Passions.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

1 Pet. ii. 9.

1. **THEY** are miserably tossed up and down, who float on the waves of their own passions; their wearied soul soon faint within them, when they see the Lord has withdrawn his presence: they seek him, but in such distraction and confusion cannot find him; they call upon him, but he gives them no answer. O still seek **On**, still call on your God! for his mercy will surely awake at last. Though he sometimes may slumber for a while, to try your duty, or punish your disobedience; though he may suffer a while the fury of the tempest, to show you your hopeless state if left to yourselves; yet be assured he will hear your prayers at last, and will not permit you to perish for ever.

2. And now, when all their fears were grown to the height, and no means appeared to sustain their patience; when the proud waves beat violently against them, and co-

vered their little vessels with despair; behold his blessed voice commands a calm, immediately the sea and winds obey him; immediately his sun arises in their hearts, and with his gentle beams revives their hopes: then is their darkness turned into light, and the clouds dispersed into a bright day; then they collect their scattered thoughts, and range them again in their right order.

3. Often they look back on the dangers they have escaped, and as often bless the mercy that delivered them: often they look forward on the course they are going, and as often rejoice in their happy change; saying, Welcome again the easy yoke of Christ, and the light burden of loving our Saviour: welcome the holy offices of sweet devotion, and the moderate heat of soul enflaming prayer. Now we discern this beauteous truth, (and O may we print it deeply into our minds) that the pleasures of virtue are pure and constant, and infinite blessings will be its reward; but the pursuit of vice is troublesome and intricate, and finishes its course in an abyss of misery.

4. Pity, O Lord! the weakness of thy servants who look up to thee, and teach us wisdom from our own miscarriages. Teach us to observe where our terror was, and

fortify ourselves against that defect ; to suppress our temptations in their first approach, when their power is weak, and our choice in its full strength ; to remember how formerly their flatteries have abused us, and when they counterfeit again, be no more deceived : never let us look on the face of pleasures, as they come smiling toward us ; but always reflect how sadly they go off, and leave nothing behind but their venomous sting. So shall we gain the best of victories, while we master our own corrupt inclinations : so shall we be honoured with the noblest of triumphs, while our conquered passions draw us up into heaven.

5. Lord ! as thy all-wise providence seems to sleep sometimes, and permits the storm to grow high and loud, yet never faileth to relieve thy servants who faithfully call on thee in their day of trouble ; so let thy favorable hand still bear us up, when thou seest us charged with any strong assault. Leave us not then to our own infirmities, lest the enemy of our souls prevail against us : forsake not our misery when we are fallen, lest we die for ever groveling on the earth : suffer not our frailties to become a custom, lest we die impenitent, and perish without recovery.

6. Deliver us, O Lord ! from the occasions of sin, and the importunities of such as delight in folly : deliver us from the snares of enticing company, and the dangerous infection of ill example ; infection that spreads in every place its poisonous air, and wherever it enters, corrupts and kills. Set a strict watch continually over our eyes, and diligently keep the door of our lips. Govern all our senses, that they seduce not our minds, and direct every motion of our heart and fancy to our true happiness.

7. Perfect, O dear Redeemer ! the work thou hast begun, and make even our passions servants of thy grace. Change our rude anger into a severity against ourselves, a prudent zeal against the sins of others. Convert our fear into a timorousness of offending, and an awful reverence for thy sacred name. Let all our affections be turned into charity, that our hearts may desire nothing but thee, whom we may safely love with our whole strength, whose heaven we may covet, and fear no excess.

8. O thou whose blissful vision is the joy of angels, and sovereign happiness of all thy saints ! O that our souls could love thee without limits, as thou art in thyself infinitely amiable : that we could fix all our

thoughts on thee, and never take them off from the memory of thy sweetness. At least, O thou fountain of eternal bounty, that flows so freely with perpetual blessings! let every day we receive of thee, still set apart some portion of itself, seriously to meditate on thy infinite mercies, and heartily rejoice in thy glorious rewards: mercies that give us all we have, and rewards that exceed all we can desire.

The Prayer.

ALmighty God! who alone canst order the unruly wills and affections of sinful men; vouchsafe me, I beseech thee, the assistance of thy holy spirit, to enable me to subdue and mortify all my corrupt affections and vicious inclinations, and to abandon every evil way, which is inconsistent with the enjoyment of thy favour. May it be the very business of my life to purify myself as thou art pure, from all inordinate cares and fears; from sensual lusts and brutal passions; from anger and hatred, envy and malice, pride and vanity, falsehood and dissimulation, murmuring and discontent; and from whatsoever is opposite to thy blessed will. Let thy grace continually prevent and follow me, that all the thoughts and designs of my mind, and all the affections

and passions of my heart, and all the actions of my life and conversation, may be such as thou wilt approve and reward, for the sake of thy beloved Son, Jesus Christ, my blessed Lord and Saviour. *Amen.*

MEDITATION V.

On the Fall of Man.

Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned.
Rom. v. 12.

1. **U**Nhappy man! at first created just and righteous, as every work comes fair from the hands of God; at first endowed with dominion over the earth, and, which was more, with dominion over himself. Man was to have spent a few pleasant years on earth, and then have been translated to the heaven of heavens: but all those privileges did he lose by doing one guilty and needless act; by eating of the tree of knowledge of good and evil, and therein disobeying the law of his just creator.

2. Unhappy man has now forfeited all good, and exposed himself to the invasion of every misery. By this one sinful act

our first parents ruined themselves, and all their posterity with them : from henceforth our bodies were doomed to dissolution, and condemned to return to the dust from whence they were taken ; our appetites became sensual, and rebellious against the laws of right reason. The mind of man is now destitute of its moral excellency, and the glorious image of God is defaced : the apostate spirit, that tempted to the sin, has infected our nature with his own resemblance. Thus are we become liable to those distempers that infect our bodies, and those violent passions that disorder our minds ; we are exposed to the tyranny of the devils while we live, and liable to partake in their torments when we die.

3. But when our great guilt had provoked the divine anger against us, then did our misery move his compassion. His infinite goodness pitied the many thousands of souls, which one rash act of our first parents had undone ; and when they might expect to hear from his justice an irreversible sentence of condemnation, then did his wonderful mercy condescend to comfort them, by making the first promise of a mighty Saviour : a Saviour that should conquer him who now hath the

power of death, and who is become ruler in the children of disobedience.

4. For thou, O adorable Son of God! didst undertake to redeem us by an amazing way, which will be the eternal wonder of all thy most intelligent creatures: thou didst undertake to ransom us from our misery, when it was not in the power of any creature to help us. O how free and unmerited was this thy love! preventing not only our desires but our knowledge, surpassing our wishes as well as our deserts. In the fulness of time, O kind Redeemer! thou didst descend into this miserable world, and by taking the human nature into a personal union with the divine, thou didst put thyself into subjection under the law; and by thy spotless life and patient death, thou hast satisfied all the demands of the law; for thy precious death upon the cross, was an all-sufficient sacrifice for the sins of the whole world.

5. Lord! what a happy change has thy coming wrought! what glorious effects has thy doctrine produced! Narrow was once the gate, and strait the path to bliss, and few there were who found it: once in a populous city not ten righteous were found, and on the whole earth but eight who were

saved : but now we see many, with a strong and generous love, endeavour to run after thee in the ways of thy commandments. Whence, O blessed Jesus ! could this strange improvement come ? whence could these blessings spring, but from thy holy life, and the infinite mercies of thy death ? O let us keep alive in our hearts the memory of thy death, and do thou apply to our souls all the virtue of thy passion ! Be thou our powerful advocate with thy heavenly Father, and solicit by thy merits his mercy for us ; offer thy sacred self before his throne, and turn away the wrath we deserve for our sins.

6. May every age sing praises to our God, and all generations adore his providence. From the beginning his mercy hath still laid means to raise us to those blessed objects, which are above thy nature. At first he created Adam with all necessary knowledge, and then ordained the patriarchs to inform their families ; afterward he charged the angels to bring us his commands, and often inspired the prophets to declare his will. When he had done all this, and found it not enough to guide untoward man to his true end, what did he then to save the perishing world ? O strange excess of his divine goodness ! he

sent even his own beloved Son to dwell among us, and teach us the way of salvation : to teach us that sacred art of training up our souls for heaven, and fitting them for a blessed union with himself.

7. But, O thou king of glorious sweetness, whose flowing tongue dropped milk and honey ! we are, alas ! not so happy to behold thy person, nor our ears worthy to hear thy voice ! yet ere we were born thou hadst us in thy thoughts, and didst provide a method to supply that defect ; selecting a number of choice disciples, and thoroughly instructing them in thy heavenly doctrine, that they might keep alive the memory of thee, and witness to all nations thy stupendous work : thou didst verify their mission with the power of miracles, and inflame their hearts with the fire of thy spirit ; over all the world they proclaimed thy gospel, and sealed it with their own blood.

The Prayer.

O Most glorious God ! the almighty creator and wise governor of the world, how manifold are thy works, in wisdom hast thou made them all. But it is man whom thou hast made the noblest inhabitant of this lower world : thou breathedst into his body the breath of life, and he became a

living soul; thou madest him little lower than the angels, that thou mightest crown him with glory and honour; thou madest him in thine image, and gavest him all those excellent powers by which he was fitted to know and love, serve and enjoy thee his sovereign Lord; thou gavest him a law which was holy, just, and good, that by obeying thee he might attain to full felicity: but foolish and ungrateful man quickly fell from his innocency and happiness, by turning from thee his God; and by one man, sin entered into the world, and death by sin. But when we thus forsook our God, the rock of our salvation, thou didst not utterly forsake us; when we had lost ourselves, and by sin became thine enemies, thy mercy pitied us, and gave us the promise of a Redeemer, who in the fulness of time assumed our nature, fulfilled thy law, and suffered for our sin: him hast thou exalted to be a Prince and a Saviour, to give us repentance and remission of sins.

Blessed be God! and blessed be that mercy, which hath done so great things for us. O be pleased to work that in me which thou expectest from me, and never suffer me to abuse thy mercies, nor to turn thy grace into wantonness; but give me such a sense of all thy glorious favours, as may engage

me to love, and serve thee with all the powers of my soul. And do thou, O God of peace! who broughtest again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of thy everlasting covenant, make me perfect in all good works to do thy will, working in me that which is pleasing in thy sight, through the same Jesus Christ, to whom be glory for ever and ever. *Amen.*

MEDITATION VI.

Christ and the Soul.

I can do all things through Christ that strengthens me. Phil. iv. 13.

1. **W**HO will give me this happy favour, that I may find my God alone? that I may unfold before him all my wants, and freely ask the charity of his counsel. What shall I do, O my gracious Lord! to be happy here? what shall I do to be happy hereafter? Nature already has thus far taught me, that in all I undertake I seek my own good. But I have cause to fear I shall mistake that good, and set up an idol instead of thee; unless thou, my God! vouchsafe to instruct me, and show my soul

its true felicity. Hearken, O my soul ! how the eternal wisdom gives the advice ; and let every word sink deep into my heart. Seek with thy first endeavour the kingdom of heaven, and all things else shall be added to thee : love with thy whole affections the enjoyment of thy God, and all things else shall conspire to thy happiness.

2. All these, my lips confess, are excellent truths ; but when, O my God ! shall my life confess them ; when shall I perfectly overcome my passions, and guide them so, that they may draw me to thyself ? While they are mine, alas ! I cannot govern them : behold, dear Lord ! I offer them all to thee ; do thou direct and govern all their motions by thy grace, lest they violently carry me away from my duty. Wean thou my heart from all the vanities of this world, and fix it on things above ; that I may hunger and thirst perpetually after thee, and those glorious promises thou hast made to thy servants ; that my whole soul may seek thee alone, since thou alone art my heaven.

3. When, O my soul ! shall thy God find thee alone, from all those busy thoughts that fill thy head ? O with what ready charity would he then instruct thee, and let thee into his blessed secrets ! himself would

become thy familiar guest, and dwell with thee in perpetual joy. Lord ! thou must enter first, and chase those fancies away, and consecrate my soul a temple to thyself : take thou entire possession of it, and suffer not the enemies of my peace to return ; do thou rule and reign in me, as sovereign and absolute Lord ; for thy government is mild, and thy rewards are infinite.

4. What hast thou promised, gracious Lord ! to him who receives thee with a humble love ? All that is contained in those sweet and mystic words, *he dwells in me, and I in him*. O blessed words, if once my soul can say, *he dwells in me, and I in him* ! He is my refuge in all my temptations ; he is my comfort in all distresses ; he is my security against all mine enemies ; *he dwells in me and I in him*. What can an infinite bounty give greater than itself, and what can an empty creature receive greater than its creator ? O glorious God ! was my unsteady soul once united to thee, or once had relished the sweetness of thy presence, how would all other company seem dull and tedious, and the whole world be bitter to my taste ?

5. Thou art my only hope, O blessed Jesus ! and thy favour alone is all things to

me. In thee I find the providence of a father, and the tender kindness of a mother; in thee I enjoy the protection of a king, and the rare fidelity of a friend; in thee I possess whatever I want, and thy fulness exceeds even my utmost desires; thou art, O Jesu! my God and all things; what can I desire more? Already enough is said for them who love, and know the value of those precious words: what couldst thou say, dear Lord, more sweet than this? Thy delight is to be with the children of men.

6. O sweet and charming words, my God and all things! sweet in excess to those who taste them; not to the corrupted palates of the world, who relish nothing but the food of sense; words that revive the fainting mind, and fill its darkest thoughts with light and joy. O may these blessed words dwell on my tongue, and live for ever in my faithful memory. Wherever I am in this inconstant world, and whatever business entertains my hand, still let my inward eye look up toward thee, and fix its sight on thy glorious face: still may I wish and long for that happy day, which opens to my soul so blessed a view; where I shall see, and no longer darkly believe, that thou, O Lord! art my God and all things.

7. What should the captive wish but liberty; or the weary pilgrim but to be at rest? What should the sick desire but health? And what can I desire but to be with my God? It is the greatest charity himself can bestow, since God can bestow nothing greater than himself. O let us be guilty of no more ingratitude to so gracious a God! nor any more neglect so glorious a majesty. Away false pleasure, sin, and vanity; for the God of holiness hath touched my heart; he has himself gone in and taken full possession, and sealed it up for his own service.

The Prayer.

MOST gracious God! who not only permittest, but even inviteest us to make our requests known unto thee, and hast promised by thy blessed Son, that whatever we ask in his name, if it be expedient for us, we shall receive; assist me with thy grace, so to advert to the almighty goodness of thy divine nature, and the miserable indigency of my own, that I may have a due value for this inestimable favour, and be so much my own friend, as often to bend my knees before the throne of thy grace, and lay my supplication before thee.

Do thou prepare my soul by the inspiration of thy holy spirit, that it may become

a house of prayer, and a fit habitation for thee my God. O may I be frequent in pious ejaculations, and mental breathings toward thee my chiefest good, and constant in the more solemn returns both in public and private devotion; and may a full assurance of faith and holy importunity always accompany my addresses to thee, that so I may not be sent empty away, but receive a gracious answer to my petitions, to the relief of my necessities, and the advancement of thy glory, through Jesus Christ, my Redeemer. *Amen.*

MEDITATION VII.

Against Temptations.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

COME, let us now call off our thoughts from ranging abroad, and prostrate ourselves before thee, O Lord! freely confessing our own misery, and humbly imploring thy mercy. But we, alas! thy helpless

orphans, how are we left in the midst of our enemies? To how many dangers is our life exposed? With how many temptations are we beset round? Temptations in meat and in drink, in conversation and in solitude, in business and in leisure, in riches and in poverty; all our ways are strewed with snares, and even our own senses conspire against us. Whither shall our poor souls go, encompassed with a body so frail, and a world so corrupt, but to thee, O gracious God! whose grace is able and ready to assist us.

2. Assist us with thy grace, O eternal wisdom! and direct our steps in thy way, and still lead us on toward our happy end. Give us the eye and wing of an eagle, to see our danger and fly from it. But if we must needs engage our enemy, and no means left to escape the encounter, strengthen us, O Lord! to persevere with courage, that we never be wanting in our fidelity to thee. Convince us, O blessed Jesus! into this firm belief, and may our memories faithfully retain it, whatever our senses say to deceive us, or the world to obscure so beauteous a truth; that thyself alone art our chiefest good, and the enjoyment of thee our supreme felicity.

3. We have heard perhaps some melancholy news of sudden sicknesses, or unex-

pected death ; but do we fear to be surprized ourselves, and provide betimes for that day of trial ? We meet with accidents enough to disparage this world ; but do we really feel it lose credit in our hearts ? Does our esteem of the other grow strong and high ? O my soul ! it is not in this world thou must expect content, nor hope to enjoy perfect rest ; but a good conscience is a continual feast, and a peaceful mind the antepast of heaven. Happy is he who delights to suffer, and glories to be like his crucified Saviour.

4. When thou art come to this, my soul ! that thy crosses seem sweet for the love of Jesus ; think then thyself sublimely happy, for sure thou hast found a heaven upon earth, at least the best heaven this earth can afford ; and take it as a pledge of a better to come. This is, alas ! the land of the dying, but we hope to see the glory of God in the land of the living ! where we shall hear him pronounce this sentence to those who love him, *Well done, thou good and faithful servant ! I gave thee two talents, and thou hast gained me two more ; enter thou into my master's joy.*

What have we seen this day but distracting vanities ? what brought home but unprofitable fancies ? How often have we

felt our minds disturbed? how often endangered by unhappy accidents? Sometimes we frowardly throw ourselves down, and like fullen children will not stand; sometimes the tempest throws us down, and like weak children we cannot stand: yet are we venturing still among the snares, enticed by the appearance of some present delights. We weary ourselves with running after flies, which are hard to catch, and trifles when caught; this we pursue, and follow that, but nothing we meet can fill our hearts, till we have found out thee, O gracious Lord! our only full and satisfying good.

6. Remember, O my soul! this truth of the world we live in, which our own experience too evidently proves; the eye is not filled with seeing its varieties, nor the ear with hearing all its harmony. Remember this truth of the world we hope for, made sure to our faith by the word of Jesus; the eye hath not seen such beauteous glories, nor has the ear heard such ravishing charms, nor can the heart itself conceive such infinite joys, as our God has provided for them who love him. Therefore in peace lay down thy head, and rest secure in the protection of thy God, whose mercy so graciously has singled thee out, and so strongly established thy hope on himself.

The Prayer.

ALmighty God! the strength of all them who put their trust in thee, mercifully accept my prayers: and because through the weakness of mortal nature I can do no good thing without thee, grant me the help of thy grace, that I may withstand the temptations of the world, the flesh and the devil, and with a pure heart and mind follow thee, the only God.

Prevent me, O Lord, with thy most gracious favour, and further me with thy continual help; that in all my works, begun, continued and ended in thee, I may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ, our Lord. *Amen.*

MEDITATION VIII.

Of a good Life.

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Pet. iii. 10.

1. **H**Appy are they, O Lord! who have so much employment, that there remains no room for idle thoughts. Happy

are they, who have so little business, that they want not time to attend their souls. Happy yet more are they, who in the midst of their work can think sometimes of the rewards above; and while their backs are bowed down with labour, can freely raise up their minds to heaven. Often they rejoice with themselves alone, and silently say in their contented hearts; here we, alas! are narrowly confined, and our time entertained with trivial affairs; but hereafter we expect an unbounded enlargement, and the same glorious office with the blessed angels: here we are subject to a thousand miseries, and the most prosperous life is vain and short; but hereafter we expect an infinity of joy, and the solid pleasures for ever.

2. We too, O gracious Lord! who now adore thee, and in thy presence repeat these words; we humbly pray thee guide us in the ways of virtue, that we never incline to any vicious extreme; deliver us from the stormy sea of business, and the dead water of a slothful life, lest we be cast away by forgetting thee, or become corrupted by neglecting ourselves. Make us, sometimes at least, recollect our thoughts, how much soever our condition distracts us; make us look up with confidence in thee, our God, how low

soever our afflictions depress us. Make us look up to the mansions of bliss, and feed our souls with this sweet hope; that the day will come when out of this dark, we shall joyfully ascend to that beauteous light; the day will come, and cannot be far off, when we shall rest for ever in the bosom of bliss.

3. Whither, O my God! should we wander, if left to ourselves? Where should we fix our hearts, if not directed by thee; How great is thy goodness, O Lord! which thou hast laid up for those who love thee; O thou boundless ocean of charity! where will thy overflowing streams stay their course? We and our ingratitude strive to oppose thee, but nothing can resist thy almighty goodness.

4. Happy, O Lord! are they whose very business is thy sacred service; who not only bestow an interrupted glance, but steadily fix their eyes on thee; who not only visit thy house sometimes, but night and day dwell in thy presence: when the sun rises, it finds them at their master's work, and when it sets, it leaves them at the same sweet task: every place is a church to them, and every day is a holy sabbath; every object an occasion of piety, and every accident an exercise of virtue.

Do they behold the beauteous stars, they presently adore their great creator: do they look down on the fruitful earth, they instantly begin to praise his bounty. Let wars and tumults disturb the world, they pass through all as unconcerned, and smoothly go on in their regular course; looking still up to that glorious life above, and entertaining this present in hope and solitude, that at last they may gain what they have so long desired, and live for ever in eternal glory.

6. When they depart sometimes from their proper centre, and leave for a little while their beloved retirement, it is to assist and give life to others, and inflame some cold or lukewarm heart. While they are abroad, they are still with thee, and nothing can divide them from thy dear presence; when they return still devout and innocent, thou receivest them as familiar friends, and freely admittest them to thy secret sweetness. Thou givest them a taste from thine own full board, and overflowest their hearts with the wine of gladness.

7. Often they feel a little beam from heaven strike gently upon their hearts, and fill their breast with light; often that gentle light is kindled into a flame, and chastely

burns with pure desires: desires that still mount up, and aim at thee, the centre of all their hopes. O happy state of devout and pious souls; who are free from the cares and tumults of this world, free from the dangerous allurements of sin, and perpetually solicited with engagements to virtue; who seldom fall, or quickly rise, and make swift advances in the way to heaven; who live in peace, and die with confidence; and then go to sing among the choir of angels.

8. O blessed God! who governeſt all things in perfect wiſdom, and aſſigneſt every one his proper place and taſk; if thou art pleaſed to diſpoſe our lives in circumſtances leſs favorable than theſe, O let thy powerful hand ſupply our wants, and lead us on in our low path: that at leaſt aſar off we may follow them, who ſtrive to tread ſo near thy ſteps; ſo ſhall we arrive at the rich inheritance of that holy land; ſo ſhall we gladly enter thoſe bliſſful gates, and dwell for ever in the city of peace.

The Prayer.

O Lord, thou lover of ſouls! for whom they were made, and in whom alone they can be happy; there is none I have in heaven but thee, nor on earth beſide thee; who

art the perfection of wisdom, power and goodness, and the fountain of all the good that is in us. Happy are those holy souls who have learned of thee to live soberly, righteously, and godly in this present world, and whose hearts by that means are full of the blessed hope of immortality hereafter, and of thy tender care of them while they are here. There is nothing so desirable as to be holy as thou art holy in all manner of conversation. It is the perfection of our nature, the end of our being, and the true satisfaction of our hearts, to have thy image formed in us in righteousness and true holiness.

O blessed God ! give me such a lively sense of these things, and such earnest desires after the attainment of them, that it may be my perpetual delight, as well as study, to give thee the honour that is due unto thy name ; to love thee with all thy heart, and soul, and strength ; to preserve a holy fear of thee in my mind ; to hope in thy never-failing mercies, and to rejoice evermore in thy love. Endue me, good Lord ! with true humility of spirit, with a contented mind and moderate desires : let no covetousness, no ambition, or love of any pleasure betray me to dishonour thee, hurt my neighbour, or abuse myself. Grant this O merciful Fa-

ther! for thy dear Son's sake, Jesus Christ, our Lord. *Amen.*

MEDITATION IX.

On Contentment.

But godliness with contentment is great gain.

1 Tim. vi. 6.

1. **L**ET us sit down in peace, O my soul! and rest secure in the bosom of providence; let us not disturb the order of those mercies, which our God has designed us in his eternal counsels: every accident may be turned into a virtue, and every virtue is a step toward our glorious end. If our affairs succeed, let us praise our great benefactor, and think what he will give us hereafter, who does so favour us here; if they miscarry, let us yield to the will of heaven; and learn by our crosses in this world to love the other: whatever happens to us, this ought to be our constant rule; to provide for the other life, and be contented with the present.

2. It is not in this world thou must expect thy happiness: it is not here we can hope to enjoy a perfect rest. Order

thy whole affairs with the utmost skill, and, which is seldom seen, let all thy designs succeed; still thou shalt find something to trouble thee, and even thy pleasures will be tedious to thee. Wheresoever thou goest, still crosses will follow thee; because wherever thou goest, thou carriest thyself. Who then, O my God! is truly happy in this world? or rather I should ask, who comes nearest to happiness? He who with patience resolves to suffer, whatever his honest endeavours are not able to avoid.

3. Many of those we envy, as thinking themfarlessufferers than ourselves, look with envious eyes on us, and do but dissemble their grievances more handsomely than we, nor find them more easy than ours. Shall we not patiently expect a little evil from him who hath given us so much good? Shall the being without some one thing that we need not, more sensibly affect us than the having all that we need? Ungrateful wretches! the common benefits that we enjoy deserve the thanksgivings of a whole life; the air we breathe in, the sun that shines upon us, the waters of the bounteous earth that do so faithfully serve us, the exercise of our senses, and the use of our reason: all those things, O Lord! thou generally af-

fordest both to the good and to the bad ; and for the least of these none can praise thee enough. What shall we say then ? Can we yet with any justice complain, because some few perhaps are more prosperous than we ? Should we not rather look down on the many below us, and be thankful to see ourselves more favoured than they ?

4. Had we some desperate canker breeding on our face, or some noisome leprosy spreading over our skin, what should we then give to be as we now are ? how gladly would we exchange them for a moderate affliction ? Did we consider the good we undeservedly enjoy, and the evil we suffer not, but deserve, and others groan under ; we should reckon every evil we are free from as so many new favours. Did we diligently employ ourselves in reflecting upon God's mercies, and our own guilt, we should find little leisure, and less reason to condole our afflictions ; but should divert our complaints upon ourselves, and be astonished at God's goodness in continuing his blessings in despite of all our provocations, and at our own baseness in continuing our provocations in despite of those blessings.

5. Say not in my heart, had I that fair estate, or were I entrusted with so high a

place, I should know how to contrive things better, and never commit such gross mistakes. Tell me how dost thou manage thine own employments, and fit the little room thou fillest in the world? Do thy riches make thee more wise, and generously assist the innocent poor? Does thy poverty make thee humble, and faithfully labour for thy little family? Dost thou in every state give thanks to heaven, and contentedly submit to its severest decrees? Canst thou rejoicingly say to God, *O my adored Creator! thou art all wisdom, and seeest my wants; thou art all goodness, and delightest to relieve me! Under thy providence I know I am safe: whatever befalls me, thou guidest to my advantage: if thou wilt have me obscure and low, thy blessed will be done; if thou wilt load my back with crosses, and imbitter my days with grief or sickness, still may thy blessed will, O Lord! be done; what thou willest is always best. Place thy favours wherever thou pleasest, but secure to my soul a portion of thy love: take from me what thou pleasest of the things thou hast lent me; but leave, I beseech thee, in my heart the possession of thyself. Let others be preferred, and me neglected; let their affairs succeed, and mine, miscarry: I am willing to endure whatever thou art pleased to lay upon me; and desire to receive the good and evil, the com-*

forts and the crosses of this life, with the same contentment of mind.

6. All that I beg is the establishing my heart in the way of thy commandment ; and, so long as I swerve not from truth and righteousness, secure my soul, and for the rest do thy pleasure ; for thou art wise, and just, and good, and such, I am sure, are all the methods of thy providence.

The Prayer.

O Most blessed God ! the supreme governor of the world, who art unsearchable in thy wisdom, unspotted in thy justice, and irresistible in thy power, and whose goodness hath no bounds, but what thy wise and holy will gives unto it ; I praise and adore thee for thy infinite bounty to all the world, and for all thy favours vouchsafed to me thy sinful creature, who am not worthy of the least regard from thee, whom I have so much neglected, and whose love and clemency I have too often abused.

Pardon, I beseech thee, all my neglects of thee, unthankfulness to thee, and offences against thee, and settle in me an unmoveable faith in thy infinite mercies, a constant love and cheerful affection to my duty and a rea-

diness of heart to obey thee, and to submit to thy wise appointments in every condition. Preserve in my mind such a high esteem of thy goodness, that I may be perfectly satisfied under all the events of thy providence; and whatsoever thou art pleased to order for my portion, enable me to be perfectly contented therewith, believing it to be the result of thine infinite wisdom.

Assist me, I beseech thee, with such a measure of thy grace, that religion may become my temper and constitution, and thy holy will my joy and pleasure, my full content and just satisfaction; that I may always take upon me and bear the cross of Christ with a pliable submissive frame and temper of spirit, a free, sincere entire obedience to his laws, and learn of him to be meek and lowly of heart, that I may find rest unto my soul. Unto thee, O Lord! I commend myself; I trust thee with my health, my estate, friends, and all that I have; allot what thou pleasest for me; let it be unto me according to thy will. Not my will, but thy will be done. *Amen.*

P A R T V.

MEDITATION I.

Wednesday's Weekly Fast.

And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. ! Luke. xviii. 13.

1. **C**ONSIDER, O my soul ! our good God created man, that he might never want an eternal subject of his mercy ; that he might have a being to which to impart his goodness, and distinguish from the rest of the creation, by greater instances of that mercy which is over all his works. And when sin had made a breach between God and man, and his mercy might have given place to the several attributes of his justice, his wisdom and power were set on work to restore sinners to a possibility of that mercy they had justly forfeited.

2. He gave his Son that they might not perish ; sent him from heaven to preach repentance, and remissions of their sins ; and

was content he should die, to capacitate them to live. And the blessed Jesus, that he might be the image of his Father's love and goodness, as well as glory, came on purpose to be the Saviour of them who were lost: and that he might be so, has constituted an order of men to beseech sinners in his stead to be reconciled unto God, and with an undistinguishing goodness has tendered a pardon to all who return to him by repentance.

3. Thou, O God! hast told us, that *thou desirest not the death of a sinner, but rather that he should turn from his sins and be saved*; and can I think thou canst contradict thyself, or believe it is thy will I should perish, when thou hast said, *thou wouldst have me return and live*? Thou gavest thy Son, that *whosoever believeth in him should not perish, but have everlasting life*; and *wouldst have all men come to the knowledge of thy truth, that they might be saved*; and shall I distrust that goodness that is thus freely tendered to all the world? It is true, I am a sinner; but it is to such that God has tendered mercy: I am a notorious offender: but it is for such Christ has died: I am weary and heavy laden; but it is to such that Christ has promised rest.

4. O my God ! let me never frustrate the designs of that mercy which alone is sufficient for me. Let me never question that merit that is enough to save the world, nor doubt of that goodness, which nothing but my own impenitence can deprive me of ; but let thy sparing and forbearing mercy lead me to repentance, and work in me an ingenuous sorrow and grief for all my sins, such as thou hast required and wilt accept.

The Prayer.

O God ! who didst severely punish our first parents for eating the forbidden fruit, and hast recommended to us the necessary duties of abstinence and fasting ; grant, I beseech thee, that by observing diligently the holy discipline proposed to us, in the laws and practice of thy church, I may correct my levities, revenge my excesses, subdue my irregular appetites, frustrate the temptation of the enemy, secure my perseverance, and daily proceed to new degrees of virtue and devotion, till in the end of my life I receive the ends of my labours, the salvation of my soul in thy heavenly kingdom, through our Lord Jesus Christ, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

MEDITATION II.

Friday's Weekly Fast.

This kind goeth not out, but by prayer and fasting. Matt. xvii. 21.

1. **I**F I desire and am resolved to be a christian, I must in the first place renounce myself, I must mortify my carnal lusts and worldly affections. This I am told by Christ himself; and if I do not believe him, why do I call him Lord, and profess to trust in him as my Saviour? but if I do believe in him, why do I not act accordingly?

2. O my blessed Lord! how frequently and unhappily do I forget that thou art my master, and I thy servant; that my chiefest business is to do thy will, and that my greatest happiness, as well as duty, is to obey thee? Is it not because I also forget that thou didst redeem me from a most wretched slavery? that thou didst pay an immense price for me? that thou becamest a servant for me, before thou requirest any service from me, and that thou didst first love me, before thou didst intreat my love?

3. But, O my gracious God! I have not only forgotten my obligations to thee, but

have many times acted contrary unto them: my sins, I confess, are both very many and exceeding great, frequently repeated, and of long continuance. I have abused mercy, and may therefore expect judgment; and what can I now plead to avert the sentence, or where shall I have a peace-offering which may not be despised? I can give nothing but what is thine already; and I can suffer nothing but what I have deserved.

4. I am told, nothing is more acceptable than a broken heart; but can a heart polluted with guilt, and enslaved to the power of sin, be a fit sacrifice for so glorious, so holy, and pure a God? Can he like that which I abhor? Yes, he hath said it, who best knows what will please himself: if he value it, it is worthy; for the worth of any thing is to be judged by his estimate of it. O my God! enable me, I beseech thee, to present thee with such a broken and contrite heart, as thou hast required, and wilt accept.

5. Lord! I beseech thee, as it is written in thy book that I have sinned, so therein let it be registered, that I truly repent; that I judge and punish myself, and endeavour what I can to undo and recall it again. Let the penance I here perform, my sighs and tears, my prayers and bitter sorrows qua-

lify me for thy pardon, and entitle me to the merits of thy precious blood; and let my love to thee be proportionable to my sins, and thy great mercies, that I may hear that blessed voice, *much is forgiven thee, because thou lovest much*; and I may go, and sin no more.

The Prayer.

O Blessed Jesus! who by thy holy doctrine has taught us to fast, and watch, and pray, and by thy blessed example powerfully engaged me to follow thy steps; I beseech thee vouchsafe me thy grace, so to mortify my body, by withdrawing the fuel from my unruly passions, and to reduce my immoderate sleep to the measures of necessary refreshment, that my mind may the better be disposed for prayer and meditation; and I may so devoutly celebrate here the fasts and festivals of thy church, that I may eternally rejoice with thee hereafter in the kingdom of thy glory; where, with the Father and the Holy Ghost, thou livest and reignest ever, one God, world without end. *Amen.*

MEDITATION III.

Asb Wednesday.

In those days he did eat nothing. Luke. iv. 2.

1. **WE** fix our affections so passionately on the things of this world, that it is hard to bring ourselves to due reflections on the other; and so difficult to entertain the thoughts of both together, that it is hard, if not impossible, for the best of men to preserve a just idea of another life, while they give up themselves to the hurry and noise of this. Solitude and abstinence are great friends to devotion: but the world is an utter enemy to any thing that is good; it ties our thoughts and affections fast to itself, and it is in vain to think of heaven without renouncing earth. Let us therefore withdraw our minds from this world, and all its sensual delight, that we may cleave intirely unto God, that our thoughts and affections may follow him alone.

2. O most gracious *Jesu!* who didst *fast forty days and forty nights, and was afterward hungered*, do thou, I beseech thee, teach me both the duty and benefit of fasting, and let me not at any time eat and drink without such a temper and moderation as may

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better enable me for thy service; but on all seasons and occasions of fasting, prescribed either by thee, or by thy church, make me impartially strict and severe to myself in communion with thy saints, in sorrow for my sins, and in memory of thy sufferings; denying myself all manner of sustenance, for a time proportionable to my frailty, as a just acknowledgment how unworthy I am of enjoying the privilege which the first man's unruly appetite forfeited in paradise, and as a fit occasion to remind me of *hungering and thirsting after righteousness*, by the sense of my bodily wants.

3. And whensoever thou givest me grace or leisure to retire for the exercise of devotion; help me, I beseech thee, both to sanctify my retirement by prayer and fasting, and to spend my time in *judging myself that I be not judged of the Lord*; in punishing myself, that thou mayest spare me; in turning from my sins, that thy judgments may be turned from me.

4. Grant that by a lively faith I may so meditate on the mysteries of thy life and passion, that those scourges which rent thy sacred body, those thorns which pierced thy precious head, may penetrate my hard and unrelenting heart. Make me truly penitent,

and willing for the love of thee to undergo all that mortification and self-denial which is requisite for the subduing of my lusts. And whensoever it shall please thee to inspire me with holy thoughts and resolutions, incline my heart cheerfully to follow their motions, that I may never incur the guilt of resisting thy holy spirit.

5. O my dear Jesu ! be thou my company in solitude, my food in fasting, and the great joy of every feast I celebrate: let thy divine graces be my choicest viands, thy laws my study, thy works my praises, thy mercies my enjoyments, thy majesty my fear, thy love my comfort, thy wisdom my instruction, thy goodness my guide, and thy sacred presence my guard in all the days of my pilgrimage in the wilderness of this world.

The Prayer.

O Holy and ever-blessed Lord God ! who hast commanded me to wait upon thee in secret, grant that I may behave myself so in thy presence, that thou, who seest in secret, mayst vouchsafe to reward me openly. Take from me, O Lord ! all worldly thoughts, and give me grace so to set my affections on thee, and things above, that

none of the charms or temptations of this world may be able to draw them down from thee.

Make me sincere in all my duties, and let me not deceive my own soul; for thou, O Lord! canst not be deceived with formal and careless performances of them, but requirest truth in the inward parts. O purge me from all hypocrisy and insincerity, and grant I may make my approaches to thee with a reverence some way answerable to thy awful majesty; a contrition answerable to the greatness and number of my sins, and that while I am in thy presence, I may do nothing which may dishonour thee, or wound my own soul.

Give me grace to use such abstinence, that my flesh may be subdued to the spirit; and teach me so to use this act of discipline, that it may become an act of religion, and be a means of improving me in all piety and virtue. Forgive me all my frailties and imperfections, and be not strict to mark what I have done amiss, but deal with me according to thy mercy and loving kindness, and accept my imperfect service for the sake of Jesus Christ, our blessed Lord and Saviour. *Amen.*

MEDITATION IV.

Monday before Easter.

And the chief priests and scribes sought how they might kill him, for they feared the people. Luke xxii. 2.

1. **O** Blessed Jesus ! who didst inspire thy holy prophets to foretel thy sorrows, and publish them with exact care, by not only speaking thy words, but the more to affect us, sometimes putting on thy person ; O let our eyes run down with water, and our hearts faint away with grief, while we remember the suffering of our Lord, and hear his sad complaints.

2. *I gave my back to those who scourged me, and my cheeks to those who plucked off the hair : I turned not away my face from shame and spitting : my enemies spake evil against me ; they say, When shall he die, and his name perish ? Yea my familiar friend, who did eat of my bread, has lifted up his heel against me. They compassed me about with words of hatred, and fought against me without a cause ; they have rewarded me evil for good, and with hatred they have requited my love. I am poured forth like water, I am taken away as a shadow when it declineth ; my heart within*

me is as melted wax, and all my bones are out of joint; my strength is dried up like a potsberd, and my tongue cleaves to the roof of my mouth. I expected some to pity me, and there were none; I looked for comforters, but I found not one.

3. O my God, my God! how far hast thou forsaken me! thou hast brought me into the dust of death: our fathers cried unto thee, and were delivered; they trusted in thee, and were not confounded; but I am a worm, and no man, a reproach of men, and despised of the people; all they who see me, laugh me to scorn, they shoot out the lip, and shake the head, saying, He trusted in God that he would save him, let him deliver him if he delights in him. Be not far from me, O Lord, my strength! for trouble is nigh, and there is none to help me. The assemblies of the wicked have inclosed me about, they pierced my hands and my feet; I may tell all my bones, they gaze and stare upon me; they part my garment amongst them, and on my vesture they cast lots; they gave me gall to eat, and in my thirst vinegar to drink.

4. All these sad things, O Lord! thy prophets foretold, to prepare our faith for such truth; all these indeed are expressly foretold, but could there be found such

wretches as would act them? Yes, O my God! thine own selected nation conspired against thee, and, after innumerable affronts, most barbarously murdered thee. This too, even this thy cruel death thou didst plainly foreshow; *the inhabitants of Jerusalem shall look on me, whom they pierced.*

5. But, O ye holy prophets! what was the dismal cause that shed the blood of this spotless Lamb? *He had* (they quickly answered) *done no iniquity, neither was guile found in his mouth. He was cut off from the land of the living: for the transgression of the people was he stricken. He poured out his soul to death, and he was numbered with the transgressors: he bare the sins of many, and made intercession for the transgressors. All we, like sheep, have gone astray, and God laid on him the iniquity of us all: he was wounded for our transgressions, and bruised for our sins: the chastisement of our peace was upon him; and by his stripes we were healed.* O how adorable are thy counsels, O Lord! how endearing the ways of thy love!

6. O blessed Jesus, who tookest upon thee our infirmities, to bestow on us thy own perfections! heal us thou great physician of our souls: heal us by the mystery of thy

holy incarnation; instruct us by the meekness of thy humble birth; and save us by the precious blood of thy circumcision, when thou tookest upon thee the sweet and ever blessed name of Jesus; a name signifying thy kind design, which was the saving of thy people from their sins. Strengthen our faith in thee, O Lord! by thy wonderful miracles; confirm our hope, and inflame our love by thy kind and meritorious passion. Heal us, O thou great physician of our souls! and let us sin no more, lest a worse thing befall us.

The Prayer.

O Lord God! whose power is infinite, and purity such as cannot endure the beholding any thing that is unclean: how shall I, sinful dust and ashes, presume to present myself before thee! when I look upon the vileness of my nature, and the sinfulness of my life, I cannot choose but cry out, and say, Woe unto me, I am undone, I am of polluted lips; the very prayers I make to crave pardon for my sins, are stained in the uttering, and must needs add to my transgressions, if thou in justice shouldst weigh and examine them.

But, O Lord! thou art a God of infinite compassion, who wouldest not the death of

a sinner; but rather that he should be converted and live; thou hast not only allowed me, but commanded me to call upon thee in all my troubles and distresses; thou hast promised forgiveness to all those who with hearty repentance and true faith turn unto thee: in obedience therefore to thy command, and encouraged by thy promise, I here prostrate myself before thee, renouncing all merit and trust, confidence and affiance in myself, and relying only on thy mercy, and the sovereign mediation of my Lord and Saviour, Jesus Christ.

Hear thine own Son for me, O Lord! hear thine own spirit in me, which makes intercession for me with sighs and groans that cannot be expressed. Pardon and forgive all my sins, both original and actual, of omission and commission, of thought, word, and deed, of ignorance, infirmity, or presumption, which I have at any time committed against thee: nail them to the cross of Christ that they may never rise up in judgment against me, either to shame me in this world, or condemn me in the world to come.

Amen.

MEDITATION V.

Tuesday before Easter.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v. 8.

1. **W**E by disobedience were banished from paradise, and our gracious Lord has received us into his own kingdom: he has set up a kingdom of grace on earth to prepare us for his kingdom of glory. We wandered up and down in the wilderness of error, and he has guided us into the way of truth: we were by nature the children of wrath, and he has mediated our peace with his offended Father: we were become the slave of sin, and he has bought the freedom with his own blood: we were in bondage to the dominion of Satan, and he has overcome and confined his power: we were in danger of sinking into hell, and he has saved us from the bottomless pit. The gates of heaven were shut up against us, and he went up himself and opened them to all believers, dissolving for ever the terrors of death, and rendering it now but a passage into life.

2. O dearest Lord! who madest us first of nothing, and restoredst us again when we

had undone ourselves, who wouldst at any rate redeem us from misery, at any rate procure our felicity; how came we wretches to be so considered! how came we sinners to obtain such favour! that from thy throne of glory, where seraphim adored thee, thou shouldst descend to our earth, where slaves affronted thee; that thou shouldst lead a life of poverty and labour, and die a death of shame and sorrow; that thou shouldst do all things for such vile creatures as we are, without the least concern or benefit to thyself; only to raise us from our humble dust, and set us to shine with thy glorious angels.

3. O infinite goodness! the bounteous author of all our hopes, and strong deliverer from all our fears! What shall we say to this thy excessive charity? what shall we render for these thy unspeakable mercies? If we search over all we have, we can find nothing to return thee, but what thyself hast freely given us: if we search over all thou hast given us, we can find nothing thou expectest, but that we use thy gifts to thy glory, and our own happiness. O may our souls perpetually bless thee, and every minute of our time be spent in thy service. Let us not live but to love thee, nor breathe but to speak thy praise, nor be at all but to be thine.

4. Proceed, my soul! to celebrate the praises of the Lord; go on with fresh attention to remember the mercies of thy God, whose wisdom has contrived to save mankind by so compendious a method, as may be expressed in one short word: he saw the only cause of all our ruin, was our love misplaced on this present world; he saw the only remedy of all our misery was to fix our love on the world to come. This therefore was his great intent, and in this concentrated all his merits, to possess us with love, the end of faith, and the greatest of all divine graces; to change the bias of our wrong set hearts, by establishing in us new motives of charity; such as might strongly incline our affections, and effectually draw us to love our true good; such as might gain by degrees upon all mankind, and render salvation easy and universal.

5. For this he came down from his Father's bosom to teach us the rules of eternal life, that we might firmly believe those sacred truths which God himself hath told us: for this he conversed so long on our earth to excite us by his own example, that we might cheerfully imitate those virtues which he had practised: for this he endured so many sharp afflictions, and became at last

obedient even to death, that we might patiently suffer whatever should befall us: for this he so often preached of the joys of heaven, and set them before us in so clear a light, that seeing so rich a prize hang at the end of our race, we might run with our utmost force to gain: for this he obtained all the means of grace, and left the sacrament of his body and blood, that he might nourish in us the life of charity, and ravish our hearts with the sweetness of his presence: for this he assumed those endearing names of friend, and brother, and spouse, to us poor wretches; doing more for us than all those names import, and far more than all our hearts could wish.

Blessed, O glorious Jesu! be the wisdom of thy mercy, that has found so sweet and short a way to save us. Thou art, O Lord! the cause of our love, and love the cause of our happiness. By love we fulfil all thy commands, and are reconciled to thee, our God: by love we are translated from death to life, and delivered from the fear of hell: by love we are adopted to be heirs of heaven, and disposed for that blissful vision: by love we are secured of the enjoyment of our God, who, by the sole perfection of his own free goodness, can never deny himself to those who love him.

7. Thus, O Lord! whatever thy holy scriptures record of thee in expressions suited to our low capacities; whatever they say of restoring all things, and repairing again the ruins of mankind; all is exactly verified by these few words, which may our thankful hearts repeat with joy: Heaven is attained by love alone, and love alone by thee!

The Prayer.

O Lord! I confess that I am unworthy to come before thee, or to receive any favour from thee; for when I reflect on the pollution of my nature, I have just cause to cry out with the leper, *I am unclean*; unclean by original corruption, which like a leprosy hath overspread all the powers and faculties of my soul; but I have defiled myself yet much worse by my own actual sins and wicked custom, which throughout the whole course of my life I have committed against thee.

O Lord! what has my whole life been, but a continual violation of thy just and righteous laws, and a neglecting of that good which has been offered unto me? I have committed much evil who might have received much good, sinned in much presumption against thee, in thy nature, in thy attributes, in thy name, in thy word, in thy

worship, and against my neighbour, in all those relations, wherein thou hast placed me.

O Lord! my sins have not only been multiplied, but aggravated by these circumstances of knowledge, of love, of mercy, and of judgment; they have been sins of a crimson die, because too often committed against convictions of conscience, against the motions of thy spirit, against the truth of thy word, against the wooing of thy love, against the stroke of thy wrath, still hardening my heart in disobedience and rebellion against thee.

I come therefore, O Lord! into thy presence at this time, disclaiming my own righteousness, and abhorring myself for all my former wickedness; and only in thy name, and through the merits and mediation of my dear Redeemer, Christ Jesus, in whom alone thou art well pleased, I beg thy gracious pardon; and I beseech thee not only to pardon my sins, but assist me with thy grace, that I may subdue and mortify all my corrupt affections and sinful inclinations.

Create in me a clean heart, O God! and renew a contrite spirit in me; make my heart to be sound in thy statutes, that I may never be ashamed; keep back thy servant also from presumptuous sins, and let them not have dominion over me: then shall I be

upright, and innocent from the great transgression; the words of my mouth and meditation of my heart shall be accepted in thy sight, O Lord! my strength, and my Redeemer. *Amen.*

MEDITATION VI.

Wednesday before Easter.

It is expedient for us, that one should die for the people, and not the whole nation perish.
John xi. 50.

1. **L**ORD! how does the world requite thy love! how ungrateful are we to thy blessed memory! we negligently forget thy sacred passion; or, which is worse, our sins renew thy sufferings. While we deprive others of their right, what do we else but divest thee of thy clothes? while we delight in strife and schism, what do we else but rend thy seamless coat? If we despise the least of thy faithful servants, are we not as so many Herods who scorned thee? if we for fear proceed against our conscience, how are we better than Pilate who unjustly condemned thee?

2. By forsaking thy will to follow our own, do we not choose a murderer before

thee? By retaining a sharp and bitter malice, do we not give thee vinegar and gall to drink? By showing no mercy to the poor afflicted, do we not pass by the cross as strangers unconcerned? Thus we again crucify the Lord of glory, and put him afresh to an open shame. O wretched and ungrateful creatures that we are! is this the duty we pay to the sacred memory of our dear Redeemer? are these the thanks our gratitude returns to that strange excess of our Saviour's love?

3. When we sat in darkness, he took us by the hand and kindly led us into his own light; we sought not unto him, but he came from far to find us; we looked not toward him, but his mercy called after us; he called aloud in the words of melting tenderness, Why will you perish, O you children of men! why will you return after empty trifles, as if there were no joys above with me? Return, O you dear bought souls! and I will receive you; repent, and though you had already crucified me, I will forgive you.

4. Believe in Jesus, O my soul! and he will answer for thee; rely on him, and he will be thy security; love him, and thou shalt partake of his satisfaction and merits: be humble, and he will exalt thee; repent,

and he will forgive thy sins. Never let us doubt the favour of our God, if we can but esteem and heartily desire it; he who so freely gave us himself, will he not with himself give us all things else? Is not his painful life and bitter death a sufficient pledge of his love to us? is not his infinite love to us a sufficient motive of our duty to him? a duty to which we are so many ways obliged, and wherein our eternity is so highly concerned.

5. Surely they have little faith, and far less hope, who doubt the mercies of so gracious a God; mercies confirmed by a thousand miracles, and dearly sealed with the blood of his Son; that innocent blood which he freely shed for us, to appease the wrath of his offended Father; that blood, whose every precious drop was worthy to save a world of sinners. O blessed and all-redeeming blood! which flowed so freely from the source of life; bathe our polluted souls in thy clear streams, and purge away all our impurities. Cleanse us, O merciful Lord! from our secret faults, and from those darling sins that most defile us; wash out the stains which our ill example has caused in others, and those which our weaknesses have received of them: let them not

perish by our occasion, nor us be undone by theirs; but let our charity assist one another, and thy mercy pardon us all.

6. Pardon, O gracious Jesu! what we have been, and with thy holy discipline correct what we are: order thy providence what we shall be, and in the end crown thy own gifts. Shouldst thou, O Lord! have dealt with us in rigour, we had long since been sentenced to eternal death; long since our guilty souls had been snatched away, and hurried down to everlasting torments; but thy gracious mercy has reprieved our lives, and given us space to sue out our pardons. Thou art the propitiation for our sins, and not for ours only, but for the sins of the whole world.

7. Now is the time of acceptance, now is the day of salvation; let us demean ourselves as the servants of God, in fasting and praying, in watching, patience, and charity: now is the time of acceptance with thee; now is the day of salvation for us; now let us mourn for our former offences, and bring forth fruits worthy of repentance.

The Prayer.

O God! who sentest down thy son Christ Jesus to save the world from ruin, in-

to which Adam's fall had plunged it, that by dying for sinners, he might redeem us from eternal death; fill my soul, I beseech thee, with a deep admiration of this thy excessive bounty, and with a fervent love of thyself, whose love hath thus abounded toward us. And let this infinite love of thine so powerfully endear to me my heavenly master's precepts and example, that I may constantly endeavour to obey the one, and imitate the other, till a perfect image of thy Son be formed in me. Grant this, O merciful Father! for the sake of Jesus Christ, who died upon the cross for our sins, and rose again for our justification; who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

MEDITATION VII.

Thursday before Easter.

But they cried, saying, Crucify him, crucify him. Luke xxiii. 21.

1. **M**Y God! who can complain doing too much, if they consider the labours of Jesus, those painful labours that he freely undertook, and the humble deeds that he so mildly stooped to: when he might have flown on the wings of cherubim, he

condescended to walk with us worms in the dust ; when he might have called for manna from heaven, he chose to eat his bread in the sweat of his brow ; when he might have made the angels his footstool, he rather became the servant of his parents, living with them and obeying even their least command ; and there, in humble privacy, he increased in wisdom, and grew in favour with God and man.

2. Happy they were who saw thy holy life, O glorious Jesu ! and heard with joy and wonder thy incomparable sayings ; who felt a gentle motion stir their hearts, to love and imitate so blessed a pattern. O that the same sweet spirit of grace might draw our minds to thee, and every passage of our life, reflect on thy example ! Thy retirements were filled with holy speculations, and in the midst of business thy mind was free for heaven : thy converse with others was bestowed to instruct the ignorant, comfort the afflicted, heal the diseased, absolve the penitent, and persuade all the world to be truly happy : it was thy meat and drink to do thy Father's will ; O make it ours to perform thine. Take up thy cross, my soul ! and follow thy Lord, for his yoke is easy and his burden light : he humbled himself

and became obedient unto death, even the death of the cross, to rescue us from eternal death, and purchase for us the joys of heaven.

3. My God! who can repine at any sufferings, if they remember the afflictions of Jesus? those many afflictions he so patiently endured, even from his humble cradle at Bethlehem, to his bitter cross on mount Calvary. How little do we read of glad and prosperous, how much of pain and grief, and perpetual affronts! Sometimes abandoned by his nearest friends, and left alone among all his discomforts: sometimes pursued by his fiercest enemies, and made the common mark of all their spite: sometimes they plot to ensnare him in his words, and enviously slander his miraculous deeds: sometimes they tumultuously gather about him, to gaze at and abuse this man of sorrows: sometimes they furiously seize on his person, and hale and drag him along the streets: at last they all conspire to take away his life, and condemn him to a sharp and cruel death.

4. Have you not seen a harmless lamb stand silent in the midst of ravening wolves? So stood the prince of peace and innocence, besieged with a ring of savage Jews. When they blasphemed him, he replied not again;

and when they injuriously struck him, he only observed their rashness: when they provoked him with their utmost malice, he pleaded their excuse; and when they killed him, he earnestly prayed for their pardon. O strange ingratitude of human nature! thus barbarously to crucify the world's Redeemer, thus patiently dying for human redemption!

5. Say now, my soul! for whom thy dearest Lord endured all this, and infinitely more; canst thou complain of a meanly furnished house, when the Son of God had not where to lay his head? We wear the badge of a crucified Lord, and shall we shrink back at every cross we meet? we believe in a God who was crowned with thorns, and shall we abide to tread on nothing but roses? Before our eyes, O Jesu! we see the humble and meek, and shall thy servants be proud and insolent? we see thee travel up and down poor and unregarded, and shall thy followers strive to be rich and esteemed? Thy charitable labours were slandered, and shall not our faults have the patience to be reprov'd? Thou didst not disdain to be called, though in scorn, the carpenter's son, and cannot our lowliness bear a little disparagement?

6. O how unlike are we to that blessed original, who descended from heaven to become our pattern! how do we go astray from that sacred path, which the holy Jesus traced with his own steps. Pity, O dear Redeemer! the infirmities of thy children, and strengthen with thy grace our fainting hearts: arm us, O glorious conqueror of sin and death! against all the fears and terrors of this world: arm all our powers with those celestial virtues of faith, hope and charity, that we may still go on, and resolutely meet whatever stands in our way to heaven: and if we must suffer as christians, since we have deserved it as sinners; help us to bear it with patience, as becomes thy servants.

7. Dearest Jesu! when I consider what thou hast done and suffered for us, and what we have done against thee and ourselves; I am amazed at the wonders of thy goodness, and confounded at the vileness of our misery. Our sins were the cause of thy cruel death, yet still we permit them to live in us: we entertain the work of thine enemies, and lodge them in our bosoms, preferring a petty interest before thy favour and grace, which are better than life itself. Many are the follies of our life, and our consciences

tremble at their own great guilt; many are the times thou hast graciously pardoned us, and still we relapse and abuse thy clemency.

8. The memory of our transgressions is bitter to us, and the thoughts of our ingratitude, extremely afflict us; but is there, O Jesu! any stain so foul, which thy precious blood cannot wash away; is there any heap of sins so vast, as to exceed the number of thy infinite mercies; No; thou canst forgive more than we can offend; but thou wilt not forgive unless we fear to offend; unless we seek to thee for peace and reconciliation, and humble ourselves in thy holy presence. O Lord! we humbly prostrate ourselves before thee; open thou our lips freely to accuse ourselves for all the sins we have at any time committed; and let the consideration of thy cruel sufferings brighten our sorrow for, and confirm our detestation of them, that we blush not to confess what we fear not to do.

The Prayer.

O Gracious Lord! who for our sake didst give thy dear Son to suffer inexhaustible anguish and pain, that he might redeem us from eternal death, and purchase for us an inheritance in heaven; dispose me by love,

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thankfulness, humility, and obedience, to receive all the benefits of his passion. Grant that I may never think any austerity or mortification too much to be undergone for that great guilt which I have contracted by my sins ; and for which it was necessary my Redeemer should thus be punished. And whatsoever shall be wanting in my sufferings for the iniquities I have committed, heal with the stripes of my crucified Saviour, who came to shed his blood a ransom for the world ; to whom with thyself and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

MEDITATION VIII.

Good Friday.

Jesus, when he had cried again with a loud voice, yielded up the Ghost. Matt. xxvii. 50.

1. **B**Ehold, O my soul ! with devout meditation, the sufferings of thy wounded Jesus ! which were the wonder and astonishment of heaven and earth. Behold with what profound humility and silence the great Lord of the world condescends to undergo the punishments of slaves. Behold with what patience this innocent lamb yields

to have his body plowed and furrowed by merciless infidels. Behold him naked, helpless and unpitied, while the furious executioners tear his skin and flesh with scourges, to satisfy the cruelty of a barbarous multitude.

2. Behold these powerful hands extended in misery, which so lately had cured the blind and deaf, cleansed the lepers, and loosed them who were bound by Satan. Behold those adorable feet pierced with nails, which had gone about doing continual good. Behold that sacred body hanging upon a cross, naked and exposed to all manner of shame and torment, in which all the treasures of wisdom and power were hid. Behold that face more beautiful than the sons of men, which comforted the afflicted, and the light of whose countenance the fathers and prophets had so much desired to behold, changed into the paleness and horror of death.

3. Lord! how insatiable was the malice of the chief priests and elders, who persuaded the multitude to cry out at once, *away with this man, and release unto us Barabbas*. What was this but to say, destroy the innocent, and give unto us a traitor and a thief: away with the prince of peace and

universal charity, and leave unto us the author of sedition: put him to death who has raised up the dead before us, and give unto us a known murderer.

4. But what hast thou done, O Lamb of God! and how hast thou deserved to be thus exposed, vilified, and tormented? what is thy crime, and the cause of the grief? what is it that has laid thee on the altar of the cross, naked, bleeding, tortured, and dying? It is not as thy holy prophets long since declared, that thou shouldst pour out thy soul to death, that thou shouldst be cut off from the land of the living, and all for the transgressions of the people? The Lord has laid on thee the iniquities of us all; thou art wounded for our transgressions; thou art bruised for our sins; the chastisement of our peace is upon thee; and by thy stripes we are healed.

5. Sing then, all you dear bought nations of the earth, sing hymns of glory to the holy Jesus: let every one who pretends to felicity, sing praises to the God of our salvation; to him who for us endured so much scorn, and patiently received so many injuries; to him who for us sweat drops of blood, and drank of the dregs of his Father's wrath; to the eternal Lord of hea-

ven and earth, who for us was slain by the hands of the wicked; who for us was led away as a sheep to the slaughter, and, meek as a lamb, opened not his mouth.

6. Whither, O my God! did thy compassion carry thee; how did thy charity so far prevail with thee? Was it not enough to become man for us, but thou must expose thyself to all our miseries? was it not enough to labour all thy life, but thou must suffer for us even the pains of death? No, gracious Lord! thy mercy still observed some wants in our nature as yet unsupplied; thou sawest our too much fondness of life needed thy parting with it, to reconcile us to death; thou sawest our fear of sufferings could no way be abated, but by freely undergoing them in thine own person; thou sawest our souls so deeply stained with guilt, that without shedding thy blood we could have no remission. O what excess of kindness was this! what strange extremity of love and pity! the lord is sold, that the slave may be free; the innocent is condemned, that the guilty may be saved; the physician is sick, that the patient may be cured; and God himself dies, that man may live.

7. Tell me, my soul! when first thou hast well considered, and looked about a-

mong all we know ; tell me, who ever wished us so much good ? who ever loved us with so much tenderness ? What have our nearest friends done for us, or even our parents, in comparison of this charity ? No less than the Son of God came down to redeem us ; no less than his own dear life was the price he paid for us. What can the favour of the whole world promise us, compared to his miraculous bounty ? No less than the joys of angels are become our hope ; no less than the kingdom of heaven is made our inheritance.

8. To thee, O God ! we owe ourselves, for making us after thine own image : to thee, O Lord ! we owe more than ourselves, for redeeming us with the death of thine only Son. Thy power to create us said but one word, and immediately we became a living soul ; but thy Son to redeem us both spake much, and wrought more, and suffered most of all. To redeem us he humbled himself, and took upon him all the infirmities of our miserable nature : he patiently endured hunger and thirst, and the malicious affronts of enraged enemies. How many times did he hazard his life, to sustain with courage the truths of heaven ! how often did he weep in compassion to his un-

grateful country ! how many drops of blood did he shed in that doleful garden, and on the bitter cross ! the cross where after three long hours of grief and shame, he meekly bowed his fainting head, and in the agony of prayer yielded up the ghost.

9. O blessed Jesus ! how much doth thy love differ from ours ! Love brought thee down from heaven to us ; but how few of us doth it carry up thither unto thee ? love made thee die the most shameful death ; but it doth not make us live the most glorious life : love made thee endure the sorest pains ; but it does not make mankind take the pleasure of following thy steps to the greatest happiness : love made thee think perpetually on such poor wretches as we are ; but how small is the number whom it inclines to think upon thee ? love persuaded thee to come to us when there was nothing to call, except our great miseries ; but it does not bring us all to thee, when we are moved by the merits and precious promises of so great a love.

10. O my adored Redeemer ! who took-est upon thee all our miseries, to impart to us thine own felicities ! can we remember thy labours for us, and not be convinced of our duty to thee ; can our cold hearts re-

count thy sufferings, and not be inflamed with the love that suffered? can we believe our salvation cost thee so dear, and live as if to be saved were not worth our pains? Ungrateful we, how do we slight the goodness of our God! how carelessly comply with his gracious designs! For all his gifts he requires no other return than that we hope still more, and desire still greater blessings, and improve them all to our own happiness: for all his favours he seeks no other praise, than our following his steps till we arrive at his glory.

II. O glorious Jesu! behold to thee we bow, and humbly kiss the dust in honour of thy death: behold thus low we bow to implore thy blessing and the assistance of thy special grace, that we may wean our affections from all vain desires, and clear our thoughts from all impertinent fancies; that our lives may be entirely dedicated to thee, and all the faculties of our souls to thy holy service; that our minds may continually study thy knowledge, and our wills grow every day stronger, in thy love, and both tongue and heart be continually disposed and often employed to praise thee; to praise thy incomparable love, which has done and suffered to much for lost mankind.

The Prayer.

I Adore thee, O blessed Jesus! I acknowledge thee to be the Son of God most high: I behold thy glory shining through the blackest clouds of shameful sufferings. Then thou appearedst to be the chosen of God, even when thou wast scorned and rejected of men: great was the splendor of thy majesty, under the mockery of a crown of thorns, and under the reproach of the cross itself: and great was thy love, O thou lover of souls! who wouldst shed thy own most precious blood to work and confirm thy faith in our hearts, that believing on thee we might have life through thy name. How infinitely are we indebted to thee, who hast so dearly purchased our eternal joy with thy most bitter sorrow. O dearest Lord! preserve me in such a lively sense of thy grief and sorrow, of thy pain and anguish, that I may perfectly hate the cause of all thy torments, and look upon every sin as the most fearful curse that can befall me.

Behold, O God! the bleeding wounds of thy well-beloved Son; hear his dying groans; regard his agony and bloody sweat; and by his cross and passion let me obtain thy gracious pardon. Fix my thoughts so constantly upon his dying love, that I may cheerfully

undergo any pains to be made like to him in his humility, in his obedience, in his resignation to thy will and pleasure, in his meekness, in his charity and forgiveness of his enemies, in his willingness to quit all things for thy sake, and to trust both soul and body with thee, in welldoing, and contented in suffering whatsoever it be that thou requirest of me.

Now to him who loved us and washed us from our sins in his blood, and made us kings and priests to God, even the Father ; to him be all glory and dominion for ever and ever.

MEDITATION IX.

Easter-Even.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed. Matt. xxvii. 59, 60.

I. **I**F we rejoiced for ourselves in the sufferings of our Lord, let us now rejoice for him that his sufferings are ended : now that the fowler's net is broken, and the meek and innocent dove escaped : now that

the cup of bitterness is passed away, never to return again. Never again, O dearest Jesu ! shall thy blessed eyes weep, nor thy holy soul be sorrowful to death : never shall thy precious life be subject any more to the bloody malice of ambitious hypocrites ; never shall thy innocence any more be exposed to the barbarous fury of an ungrateful multitude ; but thou shalt live and reign for ever, and all created nature perpetually adore thee.

2. Behold the ragged purple now turned into a robe of light, and the scornful reed into a royal sceptre : the wreath of thorns is grown into a sparkling diadem, and all his scars polished into brightness : his tears are now all changed into joy, and the laughter of his persecutors into sad despair. Herod long since perished in miserable contempt, and Pilate still trembles with everlasting fears ; the impenitent Jews are scattered over the world, to attest his truth and their obdurate blindness ; but himself is crowned with eternal triumphs, and the souls he has redeemed shall sing his victories for ever.

3. Blessed be thy name, O holy Jesu ! who hast cast our lot in these times of grace, and designed our birth in the days of light,

when we may clearly see our ready way, and directly go on to thy glorious end. Till thou appearedst, O thou light of the world! our miserable earth lay covered with darkness; till thou wentest away, the kingdom of heaven was close shut up: but when thou didst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers: thou didst communicate thy joys to all the world, and display the bright glories of thy kingdom to all who esteemed so blessed a sight, and stood prepared to entertain thy coming.

4. Praise our Lord, O you children of men! praise him as the author of all our hopes! Praise our Lord, O you blessed of Heaven! praise him as the finisher of all your joys! Sing, O you reverend patriarchs and holy prophets! sing hymns of glory to the great Messias! Sing and rejoice all you ancient saints, who have so long reposed in the bosom of Abraham; bring forth your purest incense, and humbly offer it at the throne of the Lamb! the Lamb that was slain from the beginning of the world, by the sprinkling of whose blood you were all saved. O still sing on the praises of the king of peace, and bless for ever his victorious mercy! It was he dissolv-

ed the power of darkneſs, and brake in funder the bars of death : he has conquered death, and him who had the power of it, even the devil, that his faithful followers might triumph over both.

5. O bleſſed Jeſu ! whoſe grace alone begins and perfects all our hope ; how are we bound to praiſe thy love, how infinitely obliged to adore thy goodneſs ! At any rate thou wouldſt ſtill go on, to heal our weak and wounded nature ; even at the price of thy own blood, thou wouldſt finiſh for us the purchaſe of heaven.

The Prayer.

ALmighty and immortal Saviour ! who wert victorious in thy ſufferings, and triumphant upon the croſs, and wert always preſent with thy church, either in thy perſon or by thy ſubſtitute, the Holy Ghoſt ; keep and defend thy flock from hereſy and ſchiſm, from miſtakes in matter of faith, and all irregularities in practice ; from deſponding under afflictions, and from careleſſneſs in proſperity : arm all thy ſervants with an invincible courage and reſolution to live and die thine. Let the conſideration of thy paſſion engage us to bewail our ſins, and let the conſideration of thy reſurrection defend us, that we may not ſorrow as men without

hope; but that we may pass the time of our sojourning here in fear, and finish our course with joy, through thy merits and intercession, who art our only mediator and advocate.
Amen.

MEDITATION X.

On Easter-Day.

*He is not here, for he is risen, as he said.
Come, see the place where the Lord lay.
Matt. xxviii. 6.*

1. **S**ing to our Lord a psalm of joy; sing praises to the God of our salvation; sing with a loud and cheerful voice; sing with a glad and thankful heart: say to the weak of spirit, be strong; say to the sorrowful, be of good comfort; tell all the world this soul-reviving truth, and may their hearts within them leap to hear it; tell them, the Lord of life is risen again, and hath clothed himself with immortal glory. He made the angels messengers of his victory, and vouchsafed even himself to bring us the joyful news.

2. O my soul! adorn thyself with thy garment of gladness; prepare thy most triumphant hymns to go forth to meet this

great returning conqueror. His warfare is now accomplished, and he hath passed through the scorn and cruelty of men, the malice and rage of devils, the just but severe anger of God, yea, the shadow of death, and the regions of eternal horror: and after all this thy surety is set at liberty, for he hath paid thy debts, and cancelled all those dismal bonds by which thou wert forfeited to eternal ruin.

3. Blessed be he who cometh in the name of the Lord! we receive thee, dearest Saviour! as born to us a second time, and this shall be thy birthday also, the nativity of thy empire, thy restoration to a state of immortality. Thy former birth did show thee to be the son of man, but this declares thee to be the son of God; and now we know that thou, our Redeemer, livest, for thyself hast told us, *I am he who liveth, and was death; and behold I am alive for evermore.*

4. How many ways did thy mercy invent, O thou wise contriver of all our happiness! to convince our followers into his blessed belief, and settle in their hearts a firm ground of hope. Thou appearedst to the holy women in their return from the sepulchre, and openedst their eyes to know and

adore thee: thou didst purposely overtake in their journey two of the disciples who were discoursing of thee, madest their hearts burn within them to hear thee, and didst condescend to eat before them.

5. How didst thou sweetly invite the incredulous Thomas to thrust his hand into thy side; and hast taken occasion from his hardness to believe, to facilitate the faith of thy church in after ages. How often, O my gracious Lord! in those blessed forty days, did thy charity forecast to meet with thy disciples, that thou mightest teach them still some excellent truth, and imprint still deeper thy love on their hearts, discoursing perpetually of the kingdom of heaven, and establishing proper means to bring us thither!

6. O glorious Jesu! our strength and our joy, and the immortal life of all our souls! be thou the principal subject of our studies, and the daily entertainment of our most serious thoughts. Draw us, O dearest Lord! from the world and ourselves, that we be not entangled with any earthly desires: draw us after thee, that we may run with delight the way of thy commands: draw us up to thee and thy throne of bliss, that we may see thy face, and rejoice with thee for ever in thy kingdom.

The Prayer.

ALL thy works praise thee, O holy Jesus! they all show the greatness of thy power, and declare thee to be the Lord. How ought our hearts now to overflow with love to thee, the blessings of whose goodness so overflowed in all places, that none can tell the number of them; especially when we remember how by the mighty working of the same spirit which glorified thee on earth, thou art raised from the dead, carried to heaven, set at the right hand of God, and made the king of glory. *This is the Lord's doing, and it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it.*

Be thou honoured and acknowledged, O blessed Jesus! by me and all mankind, with the humblest, the most hearty and affectionate devotion to thy service. Be thou ever praised, as much as thou wast reproached and blasphemed; let thy name be mentioned with delight and joy throughout all the world. Live, O blessed Jesus! in the glory where thou art enthroned, sit and reign there till thine enemies be made thy footstool. I praise thee for the redemption which thou hast wrought for us by thy blood, and I rejoice in the victory which thou hast

got over hell and the grave, by thy resurrection from the dead.

O live thou for ever in my mind and heart, and be the daily delightful subject of my thoughts; direct and guide me in all my ways, and lead me unto thyself; raise my affections to things above, and increase my faith, that it may work by a more vigorous love. Let me feel the power of thy holy spirit perpetually in my heart; that being led by the spirit, and mortifying thereby the deeds of the body, he who raised thee up from the dead, may also quicken my mortal body by his spirit that dwelleth in me.

Now the God of peace who brought again from the dead our Lord Jesus Christ! that great shepherd of the sheep, through the blood of the everlasting covenant, make me perfect in every good work to do his will, working in me that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever. *Amen.*

MEDITATION XI.

On Easter-Monday and Tuesday.

I. **P**RAISE the Lord, all you nations of the earth! praise him with the voice of joy and thanksgiving; praise him with the

well-tuned strings of your hearts ; praise him with the sweetest instrument, a cheerful obedience ; let every one, who pretends to felicity, sing praises to the God of our salvation : he is our full and all sufficient Redeemer ; he has perfectly finished what he graciously undertook ; for all our trespasses he has made satisfaction ; for all our forfeitures he has paid the ransom.

2. Our Lord, who was dead and buried, rose again the third day, loosing the chain of death, it being impossible that he should be holden of it. He left the grave, but not our earth, till he had raised a cloud of witnesses to his resurrection : every day of forty he appeared to some of his disciples, to confirm their faith, open their understandings and prepare their hearts to bear his ascension from them : he was seen of Cephas, after that of the eleven, then of more than five hundred brethren together ; moreover of James ; then all the apostles. Who can doubt the truth of these things, which are rendered credible by so many witnesses.

3. Bring to our Lord, all you his servants, bring to our Lord the sacrifice of praise ! bring to our Lord, all ye nations of the earth, bring hymns of glory to his great name ! He is our God, and we his people, created

by his goodness to be happy for ever: he is our Redeemer, and we his purchase, restored by his death to a forfeited happiness. Let us learn of him, and he will teach us his ways: let us follow him, and we shall walk in the light; for the law and its types were given by Moses, but grace and truth came by Jesus Christ.

4. Come, let us ascend to the house of our Lord, and celebrate this day with a holy joy, imploring his mercy for all we need, and blessing his bounty for all we have. Come, let us adore our God, who redeemed us, and bless the mercy of our God, who hast left no way untried that could possibly recover us; who not only offers us salvation, but lays in means beforehand to make us accept of it. Bless the Lord, therefore, O my soul! and all that is within me, bless his holy name.

5. Blessed be thy holy name, O glorious Son of God! and blessed be thy mercy for ever: thou hast perfectly fulfilled all that the prophets foretold, and infinitely transcended all the wonders they admired; thou hast done enough to convince us into faith, and suffered enough to inflame us with thy love. By seeking ourselves in this world of vanity, we lose both thee, O Lord! and our

own souls ; by seeking ourselves in thee and thy love, we find both thee and our own happiness ; enjoying already a sweet possession of hope, to end ere long in a sweeter fruition of glory. Thou art, O Lord ! the free bestower of all we have ; thou art the faithful promiser of all we expect.

The Prayer.

O Holy and eternal Jesus ! who hast overcome death, and triumphed over all the powers of darkness, hell and the grave, manifesting the truth of thy promises, and the power of thy divinity, by thy glorious resurrection ; preserve me, I beseech thee, from eternal death, and make me rise from the death of sin, and so to live the life of grace here, that I may partake of thy glory hereafter.

I believe the virtue of thy sacrifice to be everlasting, and that when thou hadst by thyself purged our sins, thou didst sit down at the right hand of the majesty on high ; and therefore I look for the assistance of thy good spirit, which thou hast promised, to enable me to purify myself, and to tread in the steps of thy humble, meek, and patient charity ; that so I may be presented unblameable and unreprouable in thy sight, at the day of thy appearing.

Now to him who is able to keep us from falling, and present us blameless before the presence of his glory with exceeding joy, to the only wise God and our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. *Amen.*

MEDITATION XII.

On Ascension-Day.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 51.

1. **L**ook up, O languishing world ! and see how punctually our faithful Lord performs his word. When he had finished here that glorious work which his goodness undertook for our redemption, and had told us what we ought to do and suffer for the kingdom of heaven ; he then saw his absence more expedient, and comforted his disciples with these sweet words : *Children, I will not leave you orphans ; but I will pray the Father, and he shall give you another comforter, even the spirit of truth, who shall teach you all things and bring to your remembrance whatever I have said unto you. Peace I leave with you ; my peace I give to you : let not your*

heart be troubled, neither let it be afraid. I go to my Father, and to your Father; to my God, and to your God: I go to prepare a place for you, that where I am, there you may be also.

2. Behold, O my soul! our merciful Saviour was content for our sakes, to stay here upon earth, when heaven longed for his return. For the space of forty days he denied himself the full fruition of his glory, to dispel the sorrow, and confirm the faith of his disciples. But now the day of his triumph is come, and the holy angels are sent to wait upon him; the heavenly singers, that go before, cry, *Open yourselves, ye everlasting doors! that the King of Glory may come in.* To whom the angels, which come out to meet him, answer in extasies of amazement, *Who is the King of Glory?* And all the chorus who follow after reply, *Even the Lord of hosts, he is the King of Glory.*

3. Thus didst thou enter, O glorious Jesus! attended with thy blessed angels, and the glad train of thy new delivered captives, the first fruits of thy victory, and thy earnest of more: thus didst thou enter and repossess thy ancient throne, to reign eternally at the right hand of thy Father. May every knee bow low at thy exalted name, and every tongue confess thy glory; may

all created nature adore thy power, and the church of thy redeemed exult in thy goodness: may we all rejoice in thy glorious triumph, when thou ascendest up on high, and ledest captivity captive, and in those gifts which thou receivedst for men, even for the rebellious also, that God might dwell among them.

4. O my soul! look up and behold the glory of thy crucified Saviour; he who was dead and laid in the grave, low enough to prove himself man, is risen again and ascended into heaven, high enough to prove himself God: he is ascended, and has made the light his garment, and the clouds the chariots of his triumph. O blessed Jesus! whom have I in heaven but thee, who wentest thither to open it to all thy faithful followers! what have I on earth but my hope, by following thee, to arrive at last where thou art gone before me! Whither should I look, but unto heaven, now that thou, my dearest Lord! art ascended to prepare a place for me.

5. Live, glorious Jesus! live and reign eternal king of heaven and earth! may all the blessed above perpetually adore thee, and all thy servants here continually praise thee! and every tongue confess that thou,

O Lord ! art most high in the glory of God, the Father. Who wert for us obedient to death, even the death of the cross ; wherefore God hath exalted thee, and given thee a name above every name, that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and of things under the earth.

The Prayer.

O Blessed Jesus ! who after thy most glorious resurrection, didst manifestly appear to thy apostles, and in their sight ascendest up into heaven, to prepare a place for us, be pleased to supply all our wants, to excuse all our infirmities, to pity our calamities, to pardon all our sins, and send down thy holy spirit of grace into our hearts ; that though they walk upon the earth, yet our conversation may be in heaven, where thou sittest at the right hand of God.

Enable us, we beseech thee, always to demonstrate our belief of thy ascension up on high, by our living and walking in the spirit, and no longer fulfilling the lusts of the flesh, and by improving all the grace thou sendest down to us, till we are fit to be transported from hence, and come to see what we now believe, and enjoy thee in glory everlasting. *Amen.*

MEDITATION XIII.

On Whitſunday.

*And when the day of Pentecoſt was fully come,
they were all with one accord in one place.
Acts ii. 1.*

1. **O** Blessed Jeſus! thou art ſlow to puniſh thy enemies, but ſpeedy to comfort thy ſervants: for no ſooner was thy miſery changed into glory, but we received the greateſt demonſtrations of thy affection; no ſooner didſt thou put on thy crown in heaven, but the earth felt the bounty of thy diſpenſations: it was not poſſible for thee, ſweeteſt Saviour! to let thy promiſe remain long unperformed, or the expectation of thy diſciples unſatisfied.

2. Wherefore, when the appointed time was come, when the diſciples were gathered together in one place, and ſo excellently diſpoſed for the viſits of heaven; when they had long continued in ardent prayer, and wrought up their affections to the utmoſt point of deſire; ſuddenly there was a ſound from heaven, and a vehement wind filled the whole houſe, inflaming their hearts with zeal, and filling their mouths with anthems indicted in the languages of

all the world; they were all illuminated with a pure light, and all inflamed with a fervent love, and to communicate both to every nation, they were all endued with the gift of tongues. Thus were the messengers of everlasting peace prepared, miraculously baptized with the Holy Ghost, and with fire, and perfectly qualified for their great commission.

3. O wonderful change! their ignorance is turned into learning, their mistakes into infallibility, their fear into courage, their weakness into strength, their sorrows into joy, and they in a moment made able to confound the arts, to conquer the opposition of the heathen world, to maugre all the devices of Satan, and to set up the kingdom of the Lord Christ. And shall we not praise thee for these miraculous dispensations, by which the gospel was made known even unto us in these utmost corners, and last of times? Yes, holy Jesus! we will: we will also meet with one accord, at thy table, not doubting but thou wilt give us the same measure of thy spirit there, if our duties or our necessities do require it.

4. Glory be to thee, O blessed Spirit! the eternal love of the Father and the Son, and the glorious finisher of our salvation; to

thee, the quickening spirit of regenerate souls, in whom they live and move, and have their being; to thee, the sovereign balm of our wounds, and only comfort of our sorrows; to thee, our refuge in this place of banishment, and faithful guide in this vale of misery; to thee, the sacred pledge of our free adoption, and ensuring seal of our eternal salvation: all love, all glory be to thee.

5. What do we say, O thou adorable Spirit! when we utter such words as these? We say what we can in our low capacity; but, alas! how short of thy unspeakable excellencies! Had we the tongues of saints and angels; had we the miraculous tongues which sat flaming on the heads of the apostles, and made them speak thy wonders in every language; still all our praises would be poor and narrow, still infinitely short of thy adorable perfections. O thou who openest the mouths of the dumb, and makest the tongues of children eloquent! inspire thy servants, if not with expressions suitable to thee, at least with such as are profitable to ourselves; replenish our hearts with thy sacred inspirations; illuminate our understandings, and inflame our affections, and sanctify all the faculties of our souls, that we may know, and love, and constantly do the things that belong to our everlasting peace.

The Prayer.

O Most gracious God! who did miraculously send down the Holy Ghost to supply the absence of thy Son, and comfort his disciples, instructing them in all things necessary to their great work, the conversion of the world; grant we humbly beseech thee, that our devout commemoration of these inestimable mercies may so increase the fervour of our hearts, that we may manifest by all the fruits of grace, that the same spirit is still abiding with us.

And, O thou infinite and eternal spirit! the lord and giver of life, who workest all in all; pardon, I beseech thee, all my resisting of thy motions, and quenching the flames which thou hast ever enkindled in my breast; and be pleased to enlighten my mind, and purify my heart, that I may be always fit to receive and entertain thee, as the guide and comforter of souls. And be thou ever present with my spirit, to heal my distempers, and help my infirmities, and work mightily upon my heart, till my soul be fitted for thy glory which is unspeakable and everlasting. *Amen.*

P A R T VI.

MEDITATION I.

For the Assistance of God's Holy Spirit.

For if ye live after the flesh, ye shall die ; but if ye, through the spirit, do mortify the deeds of the body, ye shall live. Rom. viii. 13.

1. **C**OME, let us first humbly implore his grace to make us worthy to adore our Sanctifier ; who from the Father and the Son eternally proceeds, and with the Father and the Son must be equally worshiped and glorified. He infuses into us the breath of life, and brings us forth in our second birth ; a birth that makes us heirs of heaven, and gives a title to everlasting happiness. Let us prepare our understandings to assent to his truths, and our wills to follow his divine inspirations ; let us fill our memories with his innumerable mercies, and our souls with the glory of his attributes ; let us confidently address to him our petitions, who promises to help the infirmities of our prayers ; let us not doubt the bounty of his goodness, who certainly will grant what he inspires us to ask.

2. Lord ! with how sweet and natural a conduct does thy providence govern the children of men ! leading them on from one degree to another, till thou hast brought them to their highest perfection. In the first ages, when the world was young, thou gavest them for their guide the book of nature ; there thy divine assistance helped them to read some few plain lessons of their duty to thee : they saw this admirable frame of creatures ; and, as far as these could argue, they could conclude, *Sure there is a God ! the cause of all things ; sure there is a providence, the disposer of all things ; he must be very powerful who made so vast a world ; he must be exceeding wise who contrived such excellent works.*

3. After thou gavest thy people a written rule, which grew and spread into a public religion, and was uniformly professed by a whole nation ; they had some weak conceits of the kingdom of heaven, and some imperfect means to bring them thither ; but as to those high and supernatural mysteries, that so gloriously exalt the christian faith ; they all, alas ! were blind or in the dark, and dangerously exposed to the effects of their own ignorance, wanting those clear instructions to know their end, wanting those powerful motives to love their God.

4. Yet this prepared them for the times of grace which thy mercy, O Lord! reserved for greater favours: to which thou hadst promised by thy holy prophets an effusion of blessings from thy full hands. *I will put my law in their inward parts, and write it on their hearts; I will be their God, and they shall be my people: I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy. They shall teach no more every one his neighbour, saying, Know the Lord: for all shall know me, from the greatest to the least.*

5. O merciful Lord! who hast loved us from the beginning, be graciously pleased to love us to the end. Pity the unhappy state of fallen mankind, which neither nature nor law could bring to perfection. If any riper souls came forward to the birth; there wanted spirit to bring them forth; but send out thy spirit, O Lord! and they shall be created, and from the death of sin, be raised to the life of holiness; send out thy spirit, and renew the face of the earth, and our weeds and thorns shall be turned into a paradise.

6. Consider, O my soul! the mercies of thy God; consider the wonders he has wrought for the children of men. The eternal Father created us, and set in the way to ever-

lasting happiness; the eternal Son came down from heaven to seek us when he had lost ourselves: the eternal Spirit sends us grace to sanctify us, and gives us grace to walk in that holy way. Thus every person of the sacred Trinity, has contributed his peculiar blessing; and all together, as one co-infinite goodness, have graciously agreed to complete our felicity.

7. But, O ungrateful we! was it not enough to receive of our God all we have and are? was it not enough that the Son of God should come down, and live to teach us, and die to redeem us? Was not all this enough to make us love? and love was all he aimed at, and all that we needed. Let us confess to thee, O Lord! our miserable condition. Such was the corruption of our nature, and so many and strong the temptations round about us, that without this thy last miraculous favour, of sending the Holy Ghost to guide and quicken us, we should still have remained in our old dull place, slow to understand, and slower to obey.

8. O blessed Spirit! who bestowest thy favours as thou plearest, and the more thou hast given, still the more thou givest; fit and dispose thy servants first to entertain thee, then graciously vouchsafe to descend

into our hearts. Fill us, O Holy Ghost! and enlarge our capacities; make us, the more we receive of thee still grow in desire of receiving more, till we ascend to those heavenly joys, where all our faculties shall be stretched to the utmost, where they shall all be filled to the brim, and overflowed with a torrent of pleasure for ever.

The Prayer.

O God! who knowest that we are set in the midst of so many and great dangers, that the temptations of Satan are so very prevalent, the vanities of the world very deceitful, and our own corruptions very strong; help me and all thy servants with the succours of thy holy spirit: give me the spirit of wisdom and understanding, to keep me from all error and infidelity; the spirit of counsel, to guide me in all difficulties; the spirit of power, to preserve me from all apostacy; and the spirit of knowledge and the fear of the Lord, to keep me from all sin and wickedness. Let the Holy Ghost be my comforter in my distresses, the assistant of my devotions, the quieter of my conscience; and let him bear witness with my spirit, that I am one of the sons of God.

And, O blessed Spirit! thou guide and comforter of our souls, do not absent thyself

from us, but fill every part of the christian church, that there may still be hearts full of faith in the blessed Jesus, full of love to all mankind, full of ardent desires to see his kingdom come, full of wisdom to open the mysteries of salvation, to instruct men in the truth as it is in Jesus, and to persuade them to be obedient to it; that so by the same heavenly power whereby the faith of Christ was planted in the world, it may be graciously preserved and promoted, and we may see it go forward and advance, till every nation on earth spake in their own tongues, the wonderous works of God, and say, *Glory be to the Father, &c.*

MEDITATION II.

On St Matthew iii. 2.

Repent, for the kingdom of heaven is at hand.

1. **M**Y God! when I remember these words of thine, *Repent, for the kingdom of heaven is at hand*; when I consider they were the chosen text of the eternal wisdom, I cannot think but they contain a very important precept, and that I ought to be deeply affected with the power of the motive. My soul! did not Christ begin his

public work with this command? apply then those searching words to thyself, and let them make deep impressions upon my heart.

2. Repent, O my soul! for the kingdom of heaven is at hand; repent, for the kingdom of heaven depends on thy repentance. Unhappy creature that I am, that I cannot live without sin; but, blessed be my God, that I may obtain pardon by my repentance: but I cannot repent without the grace of God, nor obtain his grace without his own free gift. O my dearest Saviour! who camest not to call the righteous, but sinners to repentance; since I am not strong enough to be perfectly innocent, at least make me humble enough to be truly penitent.

3. Let not our Lord be angry, and I will speak yet once more; for I have much to ask, and he is infinite to give. I have much to ask for myself and all the world, who depend entirely on his free goodness. Many, O Lord! are the graces we want, and none can give them but thy bounty. Many are the sins and miseries we are exposed to, and none can deliver us but thyself. Woe to the many days and hours I have foolishly mispent, or rather, woe to me, who abuse the days and hours allowed me by thy goodness to work out my salvation.

4. Deliver us, O Lord ! from the punishments we deserve, and from the sins that deserve those punishments ; deliver us from the spirit of profaneness and infidelity ; from the spirit of error, schism, and heresy ; from the spirit of pride and avarice ; from the spirit of anger, sloth, and envy ; from the spirit of drunkenness and gluttony ; from the spirit of lust, wantonness, and impurity. Deliver us, O gracious God ! from every evil spirit, and vouchsafe to give us thine own good spirit : give us the spirit of fortitude, temperance, justice, and prudence ; the spirit of wisdom, understanding, and counsel ; the spirit of knowledge, piety, and the fear of thee ; the spirit of peace, patience and benignity ; the spirit of humility, sobriety, and chastity.

5. O thou who never deniest thy favours, unless we first deny our obedience ! thou who art often near to us, when we are far from thee ; often ready to grant, when we are unmindful to ask ; refuse not, O Lord ! to hear us now we call upon thee, and make us still hear thee when thou callest to us. Fill our understandings with the knowledge of such truths as may fix them on thee the eternal verity ; inure our wills to embrace such objects as may unite them to thee the

sovereign good. Show us the narrow way that leads to life, the way which few can find, and fewer follow ; guide us still in the middle path of virtue, that we never incline to any vicious extreme.

6. Let not our faith grow wild with superfluous branches, nor be stripped into a naked and fruitless trunk ? let not our hope swell up to a rash presumption, nor shrink away into a faint despair ; let not our charity be cooled into a careless indifference, nor heated into a furious zeal. But above all, suffer us not, O Lord ! to be guilty of that unpardonable sin against thy holy spirit ? suffer us not obstinately to persist in any known wickedness, nor maliciously impugn any known truth ; suffer us not to die in our sins without repentance, but have mercy upon us in that serious hour.

The Prayer.

ALmighty God ! unto whom all hearts be open, all desires known, and from whom no secrets are hid ; look down in mercy upon thy sinful creature, who am here prostrate before thee, to confess and bewail my transgressions. I confess, O Lord ! I was conceived and born in sin, and I have lived in iniquity ; the frailties of my nature, the corruptions of my will, and the disorders.

of my life, my abuses of thy mercies, my contempts of thy judgments, and my repeated violations of thy holy laws, are more than I am able to express. I have broken through all the obligations of duty and interest, to pursue my lusts and follies: every little temptation has withdrawn me from thy service; while thy gracious invitation, the mercy of thy promises, and assistance of thy grace and spirit have been all lost upon me. O my God! I am ashamed and confounded! what shall I do, or whither shall I fly? how can I hope for mercy, who have deserved the rigours of thy justice.

But since it is thy will that I should repent and live, since thou hast promised forgiveness of sins to all them who in hearty repentance and true faith turn unto thee, I beseech thee have mercy upon me; give me that godly sorrow which worketh repentance not to be repented of; give that broken and contrite heart which thou hast promised not to despise: let thy grace assist me, and the aids of thy spirit make my sorrows sincere, my resolutions steadfast, and so change and consecrate my affections, that they may never more misguide me: and then, according to thy goodness, let thine anger and thy wrath be turned away from me; pardon and deliver me from all my sins, confirm

296 On St. Matthew xi. 28, &c. Part VI.
and strengthen me in all goodness, and
bring me to everlasting life, through Jesus
Christ, our Lord. *Amen.*

MEDITATION III.

On St. Matthew xi. 28, 29, 30.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

1. **R**etire now, my soul ! from thy common thoughts, permitted to entertain thy less serious hours ; retire, and call thy wandering fancies home, and speedily range them into order, that thou mayest be prepared to hear thy Lord invite thee among the rest, to taste his sweetness : *Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest to your souls. For my yoke is easy, and my burden is light.*

2. Enough, dear Lord ! enough is said, to draw all the world to thy holy discipline. What can be offered so powerfully attractive, as to make our work delightful and then re-

ward it? O my God! thou hast the words of eternal life: thou art the free bestower of all we have, and faithful promiser of all we hope: thou kindly calledst us, O make us gladly hear thy voice, and constantly follow it till we come to thee! Suffer us no longer to go astray like lost sheep, wandering up and down in our own by-ways: suffer us no longer to be distracted among many things, and neglect the one thing necessary; but gather us up from the world into ourselves, and take us from ourselves unto thee.

3. O how unspeakable is thy goodness, O Lord! which thou hast hid for those who fear thee; which thou hast partly revealed to those who love thee, and keep their tastes uncorrupted with the world! How great is the felicity of those who see thee, and in that sight see all things else; who rejoice perpetually before thee, and in that joy find all joys beside: O beauteous truth! live thou for ever in my faithful memory, and be my constant guide in all my ways. Still let me think on those joys above, and undervalue all things compared to my salvation: still let me think on my Saviour's love, that purchased for me all those joys.

4. O my adored Redeemer! be thou the master-wish of my heart? and the scope, the

298 On St. Matthew xi. 28, &c. Part VI.
end of all my time. As soon as I awake,
let me look up to thee, and when I arise,
humbly adore thee on my bended knees;
often in the day let me call in my thoughts
to thee, and when I go to rest, close up
mine eyes in thee: so shall my time be go-
verned by thy grace, and my eternity crown-
ed with thy glory.

5. Lord! ere I take my leave of this de-
lightful subject, let me repeat some few lines
more of those kind instructions thou hast
left us: let me attentively meditate their
substantial sense, and settle them as principles
of my life and actions. *Lay not up for your-
selves treasures on earth, where rust and moth
corrupt, and thieves break through and steal;
but lay up for yourselves treasures in heaven,
where neither rust nor moth corrupt, nor thieves
break through and steal: for where your trea-
sure is, there will your heart be also.*

6. Go now, ye curious; and study what
ye please; as for me I will stay and listen
to my Saviour; he will teach me useful
truths; he will teach me truth that will
make me happy. Harken but to his word
and you will stay too, if any sense of your
eternal good can hold you; hearken how he
tells us this new and glorious secret; *We
shall hereafter be like the angels in heaven.*

7. O sweet and precious words to those who relish and thoroughly digest them: *We shall hereafter be like the angels in heaven*; and what, O dearest Lord! are those blessed angels, but spirits that know, and love, and delight in thee for ever? Such, O my soul! we shall be, if we follow now the instructions of our Saviour; we shall know all that is true, and love all that is good, and delight in that knowledge and love for ever: no ignorance shall darken us, no error deceive us, nor cares perplex us; our joys shall be full, and pure, and everlasting. Cheer thee my soul! and bless thy bounteous Lord; it is by him we shall be like the angels in heaven: cheer thee, and raise thy hopes still higher; we shall be like himself, for we shall see him as he is.

The Prayer.

O Lord! my conscience accuses me of breaking thy commandments; I have sinned in thoughts more than I can think, and in words more than I am apt to express: I am impure, but thou art of purer eyes than to behold iniquity; therefore if thou shouldst enter into judgment with me, I can expect nothing but thy wrath and indignation.

I know there is no way to fly from thee as an angry God, but to fly to thee as a reconciled Father, reconciled in the blood of thy Son, Jesus Christ; I therefore fly from the strict bar of thy justice, to thy tender bowels of compassion, humbly beseeching thee, for thy mercy's sake, to pardon all my sins past, and strengthen me against all temptations for the time to come; awaken my conscience, confirm my judgment, enlighten my understanding, rectify my will, reform my life, inflame my zeal, establish my faith, and increase my love, that from henceforth I may live unto thee, and serve thee; and grant that what is my duty may be my delight, and that all my services may be acceptable in thy sight, through Jesus Christ, my Saviour. *Amen.*

MEDITATION IV.

On St. Luke xix. 41.

And when he was come near, he beheld the city, and wept over it.

I. **L**IFT up thy voice, O Jerusalem! and be not afraid; say to the cities of Judah, behold your God! behold the Lord your God is come with a strong hand: his

reward is with him, and his work before him: he is come to bring redemption to all the world, and graciously offers it first to you his people. But you refused the holy one, and the just; and desired a murderer to be granted to you.

2. Hearken with how sweet and elegant a compassion thy kind Redeemer complains of thy ingratitude: *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent to thee; how often would I have gathered thy children together, as a hen gathers her chicken under her wings, and thou wouldst not?* Hearken with how tender and charitable a reproof thy Lord unwillingly withdraws from thee his favour: *O hadst thou known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes.*

3. Hearken once more, and if his kindness cannot move thy love, tremble at those terrible threatenings with which he forewarns thee of thy danger. *Gird thee with sackcloth, Jerusalem! and lie down in ashes: cover thee with mourning, and bitterly lament; for the days shall come when thy enemies shall besiege thee, and compass thee about with a trench. They shall not leave one stone upon another, but beat thee to the ground, and thy*

children in thee. Thy people shall be slain by the edge of the sword; and led as slaves into all countries: they shall wander up and down without king or prince; they shall mourn without sacrifice or altar. And Jerusalem shall be trodden under feet by the Gentiles, till the fullness of nations be accomplished.

4. But, O Lord! hast thou not said, he who scatters Israel, will gather them again, and keep them as a shepherd doth his flock? Remember then thy ancient promises, and save the remnant of thy once beloved Israel; take away the veil from before their eyes that they may see thy truth, and embrace it; take away the hardness from their stony hearts, that they again may be thy people, and thou again their God. Then shall they lay aside the garment of mourning, and put on the brightness which comes from thee: they shall celebrate the jubilee of this thy greatest deliverance, and every one sing in that day of joy, *Come, let us ascend to the mountain of our Lord; to the house of the God of Jacob, and we will walk in his paths.*

5. Too late have we known thee, O thou ancient truth! too late have we loved thee, O thou desirer of all nations! we were abused by our own blind passions. The kingdom we expected deserves not that

name; a short and vain, earthly prosperity: thy dominion, O Lord! is in holiness and peace; and of thy kingdom there shall be no end.

6. Such was the kingdom thou didst promise to *David*, *Thy throne will I establish for ever*. Such is the kingdom thou givest to thy servants; they shall live and reign with thee for ever. O make us love, dear Lord! this eternal kingdom, and all things else shall be added to it. Thou art, the true light of the world; they who follow thee shall not walk in darkness.

The Prayer.

O Lord! we beseech thee, call home thine ancient people the Jews, and in the fulness of the Gentiles, that they may be one fold under one shepherd. O that thy saving light may shine forth upon those many thousand souls, who sit in darkness, and in the shadow of death, before they go hence: reveal thy Son, and his saving gospel, to all those who never heard of a crucified Jesus. Do good in thy good pleasure to this our Zion; make up the breaches of this our Jerusalem; teach us, O Lord! at least in this our day, to know the things that belong to our peace, before they come to be hid from

our eyes; remember not against us the sins and offences of our lives past; let thy tender mercies speedily prevent us, for we are brought to great misery.

Help us, O God of our salvation! for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake! Hear us, and have mercy upon us, and do more abundantly for us than we are able to ask or think, for the sake of thy dear Son, Jesus Christ, our only Saviour and Redeemer. *Amen.*

MEDITATION V.

In Sickness.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. Job xix. 25, 26, 27.

1. **C**OME, let us praise the goodness of our God, who orders every thing for the best to his servants; whose providence governs us all our life, and at last sends the messenger of death. He casts us down on

our beds of sickness, and draws the curtain between the world and us: there in that quiet solitude he speaks to our hearts, and sets before us all our life; there he discovers to us the vanities of this world, and invites us to prepare for the other: thither he sends his messengers of peace, to treat with our souls, and reconcile them to heaven; thither he sends even his holy angels, to secure our passage, and conduct us to himself.

2. How shall we freely censure what we once esteemed, when our unruly senses shall be checked with pain, and our rash minds made sober with fear; when the occasions of sin shall be removed, and every thing about us inclines us to repent! But blessed for ever be thy name, O Lord! whose mercy sanctifies even thy punishments into favours. Thou bringest us low, to persuade us to be humble; and prescribest us a sickness to cure our infirmities. Thou commandest the grave to dispense with none, but indifferently seize on all alike; that all may provide for that fatal hour, and none be undone by mistaken hopes: thou tellest us plainly we all must die, but kindly concealest the time and place; that every where we may stand on our guard, and every moment expect thy coming.

3. Come, let us humble ourselves in the sight of God, and spread before him all our complaints. He is the great creator of the world, and sovereign judge of all mankind; he sits above on his glorious throne, and in his hands are the keys of life and death: whatever he pleases he brings to pass, and none can resist his almighty power; whatever he does is still the best, and none can accuse his all-knowing goodness. Let us therefore make our peace betime with our God, before the evening approach too near; for the night will come wherein none can work.

4. Tell me, my soul! how stand our great accounts? are we prepared to go to meet our judge? Is there not still some restitution to be made, which the love of this world tempts us to delay? is there not still some sin to repent of, which our own false hearts advise us to connive at? Forgive, O sovereign goodness! our sins and imperfections, and fix our whole hearts upon thyself; deliver us from the temptations of this world, and mercifully save us from the wrath to come. Blessed are those servants whom our Lord shall find watching; he surely will bestow on them all the mercies of heav

5. Every thing afflicts us in this troublesome world, but nothing so much as our own iniquities: they like a heavy yoke oppress our necks, and keep down our eyes from looking up to heaven. Lord! we confess we have followed vanity, and negligently performed the work thou gavest us; we have gone astray after the manner of men, but now our chief desires are toward thee. O God of mercy! quench not the smoking flag, nor break the bruised reed; but pardon the sins which daily we have committed, and work a true and a hearty repentance in us. Teach us patiently to endure any cross or sickness, which imbitters the world to our taste; that after this experience, if it be thy good pleasure to restore us to our former health, we may amend our lives, and be made fit for thy heavenly kingdom.

6. Bless the Lord, O my soul! give thanks to God for all his mercies. If thy pains be not perpetual, thank him for thy intervals of ease and refreshment: if they be not acute and extreme, thank him for the abatement and moderation of them. If thou endurest much, consider this is a good method of weaning thy affections from the world, and making thee thirst more earnestly after

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6. Bless the Lord, O my soul! give thanks to God for all his mercies. If thy pains be not perpetual, thank him for thy intervals of ease and refreshment: if they be not acute and extreme, thank him for the abatement and moderation of them. If thou endurest much, consider this is a good method of weaning thy affections from the world, and making thee thirst more earnestly after

tasting the joys of a better place. If a tedious lingering distemper assault, and almost weary out thy patience, think how much rather this is to be chosen, than the raging phrensies of a fever, or the sudden stroke of an apoplexy.

7. O thou dear Redeemer of the world, and sovereign king of life and death! thou who despisest not the tears of the penitent, nor turnest away from the sighs of the afflicted; thou who preservest all who rely on thee, and fulfillest their desires, who long to be with thee; hear thou our prayers, and let our cry come unto thee; pardon our sins, and graciously deliver us from all our afflictions and fears.

The Prayer.

ALmighty God and merciful Father! thou art the author of my being; and as my life, my health, and strength are from thee, so they are and ought to be wholly at thy disposal. I humbly confess, that because of my sins it is just with thee to afflict me with sickness and pain, yea, to cut me off from the land of the living. I acknowledge, O Lord! my sins are many and great; the faculties of my soul, and members of my body have been made the instru-

ments of sin : I have not been thankful for, nor made a right use of the manifold blessings of health and strength, of time and opportunities of doing and receiving good, which thou hast vouchsafed unto me : I do therefore acknowledge the justice of thy dealings, and that the greatest afflictions I do or can suffer here, are infinitely less than my sins deserve.

But, O thou father of mercies ! who delightest not in the death of a sinner, be favorable unto me, enter not into judgment with thy servant ; and though for my sins thou art justly displeased, yet, O Lord God most holy ! O Lord most mighty ! O holy and merciful Saviour ! deliver me not into the bitter pains of eternal death.

I know, O Lord ! that afflictions rise not out of the dust, but are of thy sending ; but such is thy mercy, that thou dost not willingly afflict nor grieve the children of men ; thou designest not the ruin, but the amendment of those whom thou scourgest. I beseech thee, by thy grace, so to sanctify this correction of thine unto me, that the sickness of my body may be a means of health to my soul ; make me diligent to search my heart, and to find out the accursed thing, that has brought this affliction upon me ; and make me sensible of my manifold pro-

vocations, and so to sincerely lament, abhor, and forsake them, that this correction may appear to be the effect of thy love and pity.

Remember, O Lord! the sufferings of thy Son, who himself bore the afflictions and the punishment due to our sins: I believe in him as my alone Saviour; my trust is in his merits; and I humbly beg for his sake, that thou wouldst be reconciled unto me. Heal my soul, O Lord! which hath sinned against thee, and then, if it be thy blessed will, heal my body also, and restore me again to a state of health and strength, that I may still live to praise thee, and bring forth the fruit of repentance.

But if in thy wisdom thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it; give me that sincere and hearty repentance, to which thou hast promised mercy and pardon; wean my heart from the world and all its seducing vanities, and make me long for those joys, which are at thy right hand for ever. Lord! take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death, I will fear no evil: I will lay me down in peace, and when I wake up, let me be satisfied with thy presence in thy glory. Grant this, O merciful God! for his

fake, who is both the redeemer, and mediator of sinners, even Jesus Christ. *Amen.*

MEDITATION VI.

Of Preparation for Death.

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
Rev. xiv. 13.

I. **T**HIS life indeed is the way we must walk; but this alone cannot bring us to our end. Ere we arrive at our appointed home, we must be led through the gates of death, where we shall absolutely be stripped of all we have, and carry nothing with us but what we are; where we not only must quit the whole world, but leave behind us even a part of ourselves. Hast thou, my soul! seen some neighbours die? and dost thou remember those circumstances of sorrow? We are sure the case ere long will be our own; and are not sure but it may be very soon. The longest life is but a day multiplied; and who can assure me which will be my last? Assist me, O my God! to live in a constant expecta-

tion of a dying hour, which I know is certain, and may be very near.

2. But, O insensible creatures that we are! we look upon death as the greatest of evils, and yet regard it the least of all things: we know it highly concerns us to make preparation for it, by a good life, and we know the sad consequence if it surprise us unawares, and we are not sure, we shall not be surpris'd the next hour or minute; yet for all this we put the evil day far from us, as if we were resolv'd not to avoid but suffer what we fear: whereas, would we entertain ourselves more with the thoughts of death, it would be less a terror to us; for in proportion as our lives amend, our fears would abate, and a clear conscience would enable us to meet death with an undaunted courage.

3. *It is appointed for all men once to die, and after that the judgment.* So says the Spirit of God himself; and what is thus appointed none can reserve, none can escape: that then which remains for us to do, is only to endeavour, to die as becomes christians, who expect to render an account of the things done in the body, and to receive a recompence accordingly, whether it be good or bad. But who may abide that day, or who shall stand when the Lord appeareth?

Who indeed, when not only the thing itself, but the very thoughts, and especially the approaches of it, are so dreadful: for what is more terrible to mortal man than dying? And what more so to sinful man than being judged? But yet, my soul! since these will unavoidably come, let us prepare not only to bear them contentedly, but even to meet them gladly.

4. If death be considered in itself, it is no more than what all living creatures here below undergo in common with ourselves. And what is dying? It is a ceasing to live after the manner we now do; it is a removal, or rather an escape from a world of misfortunes and miseries, of temptation and sin. I have been dying ever since I began to live, and am dead to all the time that is past; and what remains will quickly pass and be gone, after the same manner; yet how have I overloved this body, as if I should never live out of it, and set my heart and affection on this world, as if I should never remove to another!

5. But if we consider death in another capacity, as leading and keeping us close prisoners to a just and terrible judgment, thus it hath a sting indeed; which is the sense of guilt and sin unpardoned. This is what no-

thing can relieve, but the comforts of true repentance; of a Saviour sacrificed to expiate and make full satisfaction for our offences, a title to our part of that expiation, and the favour of a reconciled God. And these are comforts which I hope belong to me; for do but hear and observe, my soul! what reviving words the Holy Ghost hath spoken to this purpose: *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* Look up then, and see thy Lord coming in the clouds. Thou must be judged, it is true, but my Redeemer shall be thy judge. And to whose decision wouldst thou choose to stand, but to thy best friend's? To him who loved thee so dearly as to die for thee, that thou mightest be made the righteousness of God in him; and he hath promised that all who repent, and believe in him, shall be saved in that day, and behold his glory.

6. O glorious day! when this veil of flesh shall be done away, and spiritual joy and peace, knowledge and love shall for ever abound! Blessed be thy name, O God! who hast ordained such an infinite recompence for our short, imperfect, and unworthy labours. And if thou had decreed with-

all, that I must pass through the regions of darkness and death, to come at those seats of light and glory, shall I grudge this passage; when I have borne the heat and burden of the day, shall I mourn because the even is come, and shrink back when I am called to receive my wages? I know the passage is straight and difficult; O do thou assist me with thy blessed spirit, that by a holy life I may be prepared for a dying hour, and by the repeated exercises of faith and repentance, I may cheerfully undergo the terrors and struggles of my last trials.

The Prayer.

O Most great and glorious God! I am now presenting my soul and body to thee, but cannot tell where I shall be the next moment, or whether I shall live to breathe out the desires of my soul once more unto thee; for in thy hand is the breath of life, and when thou pleasest we are turned to destruction. I see, O Lord! now that I think of my departure, how unprofitable my too many cares are for the things of this life, how trifling all my pleasures, and that there is no solid happiness but in thy love, and a pious hope of immortality.

Make me so wise as to understand and consider my latter end, to remember the

shortness of my time ; and teach me so to number my days, that I may apply my heart unto wisdom. Help me so to live, as at the hour of death I shall wish I had lived, that at the last I may have nothing to do but to die. Continue in my mind those holy thoughts and inclinations, that my love to this world may always be consistent with my hope of heaven ; and grant that the nearer I come to that eternal world, the clearer sight I may have of my happiness, and attain the greater assurance of thy love, and be fuller of joy in hope of thy glory. *Amen.*

MEDITATION VII.

Comforts against the Loss of Friends.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv. 13, 14.

1. **L** Et us wipe our eyes with the comfort of hope, and change our grief into a charitable joy ; the friends we mourn for are delivered from this world, and all the

miseries we so justly deplore; their bodies tremble no more with the palsey, nor burn with a scorching fever; they cry out no more for want of sleep, nor roll up and down in their uneasy beds; but quietly rest in the silent grave, till they rise again to immortal glory, and are enlarged to a spacious liberty; no longer confined to this prison of the body, no longer exposed to these stormy seas, but are gladly arrived at their safe harbour.

2. O praise the Lord! all ye nations of the earth, whom his providence still sustains alive, when he so long forbears to strike, though our sins have often provoked his wrath; whom he so graciously calls to repent, though our passions have hitherto neglected his voice; teaching us by the death of others timely to prepare for our own.

3. Know, O my soul! that we also must die, and strictly account for every idle word: we must appear before a just tribunal, and there receive our everlasting doom. Seems it so hard a fate to tread the path in which all our ancestors have gone before us! Adam, the first of men, and Abraham, the friend of God; David, the man after God's own heart, and Daniel, the prophet of the Lord: all these have paid their debt to

nature, and subscribed the law of universal mortality; yea, Jesus himself, the eternal Son of God, expired on the cross, and went to his glory through the gates of death. And shall our fond self-love so blindly flatter us, as to make us wish an exemption from this common fate? It is not for us, O Lord! to choose our own conditions, but cheerfully to submit to thy wise and just dispensations, who hast promised that all things shall work together for good to them who love thee.

*The Prayer.**An Act of Resignation when a Friend is dead.*

ALmighty God! be pleased to take pity on thy distressed servant, grieving for the loss of a friend: thou knowest how nearly our hearts were knit in affection, and therefore how justly I lament my loss. But since it was thy pleasure to receive him to thyself, give me patience to endure this stroke of thy scourge, and thankfully to acknowledge thy goodness in his happiness.

Give me, O God! a sight of my sins, and turn all my tears into a godly sorrow for offending thy divine majesty. O be thou a father, brother, friend and all to me, that all my wants may be supplied by thy all-sufficiency! O let my treasure be laid up

with thee in heaven, that where my treasure is, there my heart may be also; and when it shall be thy pleasure to free me from this tabernacle of flesh, let me be received into that choir of saints, whereof I doubt not but my friend is a joyful member. Grant this, O heavenly father! for thy Son Jesus Christ's sake, my only Lord and Saviour. *Amen.*

MEDITATION VIII.

On the Day of Judgment.

It is appointed for all men once to die, and after that the Judgment. Heb. ix. 27.

I. **O** Praise our Lord, all you his works, bless him and magnify him for ever! praise his almighty power that gave you being, and still preserves you from relapsing into nothing; praise his all-seeing wisdom, that here directs your steps, and leads you on to your eternal end; praise his boundless goodness, that pours into every thing as much as it can hold. And though our short sight now reach not so far, but often repines at his government, yet at the last great day we shall clearly discern a perfect concord in the harshest note: when our adored Redeemer shall come in the clouds,

and summon all mankind to appear before him; there to receive each their proper part exactly fitted to their best capacity; there to behold the whole creation strive to express in itself the perfection of its maker.

2. Come, Lord Jesu! thou long desire of our hearts; come quickly, thou full delight of our souls: come and declare to all the world thy glory; come and reward before all the world thy servants. Behold, he comes in power and majesty, attended with a train of innumerable angels: behold, he sits enthroned on the wings of cherubim, and the archangel proclaims aloud this universal summons, *Arise, ye dead! and come to judgment.* Then shall the little heaps of dust immediately awake, and every soul put on again its proper body; immediately all the children of Adam shall be gathered together from every corner of the earth. They then must all stand and attend their doom: but O with how sad and fatal a difference!

3. The just shall look up with a cheerful confidence, and in their new white robes rejoice, and sing: Hallelujah! let us rejoice, for the marriage of the lamb is come, and his bride has prepared herself! let us rejoice, for the kingdom of the world is made our Lord's, and he shall reign for ever

and ever. They shall behold the glorious face of their merciful Judge, and hear him pronounce these delightful words, *Come, ye blessed of my Father! possess the kingdom prepared for you from the beginning of the world.* O the joys their souls shall then feel, when those heavenly words sound in their ears! Joys that the wit of man cannot conceive; joys that the tongues of angels cannot express.

4. But O with what dejected eyes and trembling heart shall the wicked stand expecting their judge! Wherever they look, their eyes can meet with nothing but what will cause despair: above, the offended judge ready to condemn them; below, the bottomless pit gaping to devour them; within, the worm of conscience gnawing upon their bowels; and round about them, all the world in flames. But their despair will be increased when that terrible voice shall pronounce, *Go, ye accursed! into everlasting fire, prepared for the devil and his angels.* Then shall they sink immediately into the pit of sorrow, and dwell in darkness and torments for ever: while the just will go up in joy and triumph, and reign with our Lord in his kingdom for ever. Thus shall the whole creation be finally disposed, and mercy and justice divide the world.

5. O my soul ! who now art here below, and readeſt theſe dreadful truths as things afar off ; know thou ſhalt then be preſent, and ſee them with thine eyes, and be thyſelf concerned to all eternity : know as thou liveſt, thou art ſure to die ; and as thou dieſt, thou art ſure to be judged. Think what a ſad condition it will be, to find thyſelf on the wrong hand ; think what thou then wouldeſt give for to have repented in time ; think what thou wouldeſt give for a little time to repent. Think on theſe things, and now heartily repent, while yet a moment of time is left thee : now watch and pray, for we know not the hour when the ſon of man will come.

9. O Son of God and man ! who cameſt in mercy to ſave us, bring the ſame mercy with thee, when thou comeſt to judge us. In the mean while aſſiſt us with thy heavenly grace, to ſtand perpetually with our accounts prepared, that we may die in the peace of God, and communion of his church, and go to live with him in that part of his holy church which is triumphant.

The Prayer.

O Blessed Jeſus ! ordained by the Father to be the judge both of the quick and

dead, whereof he hath given us assurance in that he hath raised thee from the dead; raise me, I beseech thee, from the death of sin to the life of righteousness, and thereby fit and prepare me for the day of judgment. Cause me so effectually to think on that dreadful day at present, that I may not fear its terrors hereafter, but may be justified by thy sentence, and cleared when I am judged.

Blessed be God, that thou, merciful Jesus! art to be our judge; who by assuming human nature, wast touched with the feeling of our infirmities, and wast in all points tempted as we are, yet without sin, that thou mightest have compassion on us who are tempted; and that we might come the more boldly to thy judgment seat, and find grace to help in that time of greatest need.

Grant me, O merciful Saviour! so to accuse and condemn myself for my sins by a penitent abhorrence of them now, that I may not be condemned by thee hereafter: O that my own heart may pass that true judgment on me in this world, which thou wilt pass on me in the other. And if upon calling myself to an account at present, I find that my conscience condemns me; grant that I may make void that condemnation by an immediate amendment, considering that if my heart condemn, thou who art greater

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than my heart, and knowest all things, wilt much more condemn me.

O my God! grant me such a habitual remembrance of the last and dreadful day of trial, as my excite in me a holy preparation for it, that I may expect it with a comfortable hope, meet it with a humble and well grounded assurance, and be found in the number of those happy souls who shall then hear those joyful words of our Saviour pronounced to them: *Come, ye blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world. Amen.* So come, Lord Jesus!

The Lord's Prayer paraphrased.

Our Father which art in Heaven;

MOST gracious God! the creator and sovereign of all things! the Father of our Lord Jesus Christ! and in him by adoption and grace the Father of all true christians; infinite in compassion toward them, and infinitely powerful, as well as ready to grant, whatever is fit for them to ask.

Hallowed be thy Name.

May thy name be every where adored with the profoundest reverence; and thy power, thy wisdom, thy justice, thy mercy, and all thy other glorious attributes, which thou displayest not only in heaven, but from thence over all the world, be acknowledged with humble awe and admiration, fear and love, by all mankind.

Thy Kingdom come;

Let thy holy spirit rule in our hearts; subdue our corruptions, and engage our affections to a most willing obedience to thy laws: let all nations be enlightened with the true knowledge of thee, and of Jesus Christ, whom thou hast sent: let the heathen become his inheritance, and the uttermost parts of the earth his possession; and in thy due time complete the number of thine elect, and bring us all to thy everlasting kingdom of glory.

Thy Will be done on Earth, as it is in Heaven.

Shower down upon us such influences of thy holy spirit, as may enable us to submit cheerfully to thy will in every thing, and obeys thy commands faithfully, with the

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same readiness, sincerity, and delight, as the angels do in heaven.

Give us this Day our daily Bread:

Vouchsafe to bestow upon us this day, whatever thy divine wisdom (which best knows what is fit for us) shall see necessary to the support of our bodies, to the advantage of our affairs, to the comfort of our minds, and, above all, to the spiritual benefits of our souls.

*Forgive us our Trespases, as we forgive them
that trespass against us.*

Pardon all our sins, and for the sake of Jesus Christ, lay not upon us the punishment for them which we deserve: forgive us, gracious Lord! as we in obedience to thy command, are heartily ready to forgive all such as have injured or offended us.

*Lead us not into Temptation; but deliver us
from Evil.*

Remove far from us whatever may prove an occasion of sin, or a temptation to it; or, at least, supply us by thy holy spirit with strength and resolution effectually to overcome all temptations: deliver us from sin,

that worst of evils which can befall us ; and from the devil, the author of it ; that his malicious subtilty may not be suffered to draw us into wickedness, nor his malicious power be allowed to hurt us here, or to triumph in our damnation and misery hereafter.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

All this we beg, most gracious Lord! as acknowledging, that thine is the kingdom; thou only hast right to the adoration and service of all thy creatures: thine is the power; thou over-rulest all things in heaven and earth, and canst do abundantly above whatever we can ask or think: and thine is the glory; the praise of all good things we have enjoyed already, or do now enjoy; the glory of thy grace in our redemption, and in the conduct of thy faithful servants hitherto by thy word and spirit, is exceeding great; the glory of thy providence is magnified in all events from the beginning of time, and may the glory of both be given thee in the most thankful praises and hallelujahs to all eternity. *Amen.*

T H E E N D.

10 JY 60

